Sumite

Nec
Tamen
Consumebatur

VOL
XXIX
1983

APPEAL TO THE EX-SUMIANS

In order to observe the S.U.M.I. CENTENARY CELEBRATIONS in a befitting manner, the Ex-Sumians have decided to set-up an ALUMNI. This Alumni aims at bringing about the Reunion of the Ex-Sumians representing various walks of life, and also at paying tributes to the "hundred year old S. U. M. Institution".

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SUMITE

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THE SUMITE MAGAZINE

The following statement about ownership and other particulars relating to the SUMITE Magazine is published by Clause 19-D of the Press and Registration of Books Act of 1867 as modified in 1956.

1	Place of Pubilcation	...	Kalimpong
2	Periodicity of its publication	...	Annual
3	Printer's Name	...	A. M. Pradhan
	Nationality	...	Indian
	Address	...	Mani Press, Kalimpong
4	Publisher's Name	...	B. S. Simick
	Nationality	...	Indian
	Address	...	S. U. M. Institution, Kalimpong
5	Editor's Name	...	B. K. Subba
	Nationality	...	Indian
	Address	...	S. U. M. Institution, Kalimpong
6	Name and Address of individuals who own the newspapers and partner or shareholders holding more than one percent of the total capital.		The Headmaster S. U. M. Institution, Kalimpong

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CONTENTS

SUMI—Towards Centenary—Mr. Hamid Quraicy	1
Wonders of Modern Science—Vikash Puri	3
Close Encounter of the Second Kind—Anil Sharma	5
What is a News Paper—Tapan Karthak	7
The Incomplete Match—Suresh Mittal	8
Geofrey Chaucer—An Introduction—Mr. Bhanu Baral	10
The Jealousy of God—B. D. Rai	13
Geographical Surnames—Compiled by Prakash Tamrakar	15
First in the World—Compiled by Prakash Tamrakar	16
Do you know ?—Compiled by Suman Bagdass	17
Some notable sayings—Compiled by Gobin Kumar Lakandri ...	18
Our Classroom Gossip—Emmanuel Thomas Namçhyo	19
Hands of a Priest—Kiran Rizal	20
Take Time—Sudip Kr. Sharma	20
Jumble Letters—Kiran Rijal	21
Learning all the time—Compiled by Vikash Puri	22
Who's the Boss ?—Vikash Puri	23
Water—A simple molecule H^2O—Daniel Moktan and Hemkanta Bhandari	24
World Records—Collected by Nirmal Pradhan	26
The Moon—Anshuraj Baral	27
SUMITE—Prem Tshering Bhutia	28
Humour—Gobin Kr. Lakandri	29
Academic Prize Winners 1982	30
Obituary	34
Annual School Reports	36
Editorial	41
हाम्रो स्कूलको खेल—हदेन सादा	१
यहाँ यस्तै नै रहेछ—सोनाम काबो	२
हामी नेपाली—किशोर राई	४
हाम्रो संस्कृति—पारस थापा	४
हारमा जीत—कर्ण बहादुर चामलिङ	५
साहित्यमा प्राकृतिक धारा—उरगेन लामा	६
आधुनिक शिक्षा—इम्मानुएल थोमस नाम्ब्यो	८
जननी—भीम प्रसाद शर्मा	८
शिष्टाचार विरोधी भएँ !—डिटोन सुब्बा	९
'रसिक'-को स्मृतिमा—प्रभात रिजाल	९
हराएको हीरा—छिरीङ निडु भोटिया	१०

शिक्षक दिवसको उपलक्ष्यमा—सामसोन गुरूङ्ग १२
हाँसिदेऊ है एक क्षण !—गोबीन लकान्द्री, सुदेश कुमार खाती १३
अनौठो स्मरण—लोक कुमार ठकुरी १४
विद्यालय हाम्रो—श्री डी० आर० बराल १५
मेरो प्यारो कवि - भानुभक्त—सुनिलमान शाक्य १६
एक झल्को—आजको युग—ज्योतिन्द्र प्रधान १६
अमृतवाणीहरू—प्रकाश ताम्राकार १७
स्व० महाकवि लक्ष्मीप्रसाद देवकोटा—सन्तोष पाखरीन १८
उषा—सुदीप कुमार शर्मा १९
आशा—सोङ्गसिंग सादा १९
प्रेम के हो ?—पदमप्रसाद बराल २०
हे ईश्वर !—नवीन पौड्याल २१
पैसो—दल कुमार प्रधान २१
अभिनन्दन-पत्र २२
हल्ला भरेको केही टुक्राहरू—मार्टीन छेत्री २३
हँस्यौलीको स्याउली—विजय छेत्री २४

१५ अगस्त है—गिरीश कौल २
परिश्रम ही सफलता की सीढ़ी है—विकाश पूरी २
मेरे सर्वप्रिय लेखक प्रेमचन्द का हिन्दी साहित्य में स्थान—राजीव कमल ... ४
उजड़ी बगिचा—सुरेश मित्तल ६
मेरी छतरी—रमेन्द्र मोहन ६
नकद क्या नहीं खरीद सकते—ज्योति कुमार शर्मा ६

Banshrijan aeom aer Pratiyogita—Debasis Chaki 1
Dada Bhai—Sumit Basu 3
Martya Prabasi—K.C.C. 4
Jangali—Debasis Chaki 5

Another feather ! but on whose cap ?

(The biggest talkers)

Winners of H. S. Section, 1683.
Memorial Trophy for Inter-stream Debate

SUMITE

1983

SUMI - Towards Centenary

Mr. Hamid Quraicy
Ex-Student

The minister of the Church baptised me as Scottish Universities' Mission Institution, but since my birth in 1886 people have preferred to believe in initials and called me SUMI. Under the able guidance of the then Principal Rev. Macfarlane, I began to grow and started showing signs of prosperity and fame. I believe, it is not unwise to say that I was the first of its kind in the district. After a decade or so I suffered from various, and some fatal infections and started limping and crawling till I was eventually saved from the miseries and ill-luck by the successors of my foster parents, the Macfarlanes. Some missioneries came from Scotland with the idea that I was to be operated upon and "NECTAMEN CONSUME BATUR" be engraved on my forehead. I would later understand that the engravings meant "May the burning bush show its luminiscence for all the years to come." I must admit that I had to bear incomprehensible magnitude of physical and mental agonies when I started coming round after a long and delicate operation.

Initially I was happy with the limited number of boys for most of whom it was a vocation—one of the means to earn their livelihood, for, soon after their completing class VIII they became 'Guru babus' which was quite a name in the society. In those days, may be due to the impact of western education, I too had European taste and manners. With the passage of time our national leaders then had been trying to promote national integration with the knowledge that "he who begins with crutches will normally end in crutches". With this inspiration, the number began to increase and my size too became quite large

and formidable. People even around Kalimpong became conscious of the real purpose of the introduction of western education in India. My joy knew no bounds when I could produce the first batch of matriculates. I have now realised that those British Principals and a few native ones were really strict disciplinarians and they rendered their services with untiring, unselfish efforts; and in fact I had to be too busy throughout the year. The names of some of the Principals still give me the creeps !

"Wherever God erects a house of prayer the Devil builds a chapel there"—How true ! I am quite old now, but not that old as you might have been thinking. However, I have realised the fact that I have been producing every now and then a large number of devils too. At times, they have proved themselves to be a real threat to my existence. Over the years I have lost quite a number of friends but being with the new and energetic youths it is all the more worthwhile.

I must boast of my capability in producing real students who have their own respectable places in the society: Engineers, Doctors, Politicians, Teachers, MPs, MLAs, Ministers and what not ! I still have the majority of my old boys serving their almamater with pride, sincerity and enthusiasm. Among all, my favourite is Shri P. R. Pradhan, the present Principal. He was a simple boy like others but unlike others he had purpose and determination, and above all, interest in his noble profession. I had predicted to my contemporaries that this boy is going to be a unique Principal in future and truth has prevailed. Born of an illustrious family in Kalimpong and educated in my bosom and then at Viswabharati, he has been ably guiding my destiny as the Principal. It was during his Principalship that my boys were declared the State Champions in the Inter-School Football Tournament, and brought home the famous B. C. Roy Memorial Shield in 1966. Even in the eyes of the Govt. his contribution for the cause of education could not remain latent for long. Consequently he received the Gold Medal (Teachers' award) from the President of India last year. This is the highest achievement for a teacher.

At the moment, with the change in educational pattern my responsibility has increased tenfolds; and I am jampacked with youngsters who are condemned to irrelevant courses of study. As a result they glide into apathy and cynicism and provide potential material for "student indiscipline." This has called for the "Job oriented or Vocational Education." How rightly my Principal decided to start vocational classes which guarantee students the double benefit of work experience and safe anchorage of a job in their voyage through life.

I'm still quite young and healthy (no offence meant) and I am eagerly

looking forward to my centenary celebration in 1986.—I'll be scoring a century like Gavaskar in the pitch. To my utter surprise everyone expects me to show off an aura of robust health even at 97. My ribs require plastering, my occipital and frontal lobes of the head (hall) have started giving way and it becomes terrible when it rains hard.

May I, therefore, request my old boys, well wishers and friends to contribute generously for the construction of a commodious and sophisticated auditorium for the century ? The year 1986 will be a landmark in the annals of my history; and so, I would appreciate your efforts in observing my centenary in a befitting manner.

WONDERS OF MODERN SCIENCE

Vikash Puri
X A

Twentieth Century is the age of science in which the development of science has reached its zenith. The scientific inventions have played an important role in the general drama of human life. Before the development of science man was a toy in the hands of nature. But now with its aid human life has been revolutionised and facilitated with modern amenities. Science is a valuable instrument of progress and the manifestation of human knowledge.

Science is a blessing in disguise. It has proved a stepping stone in the milestone of our daily life. The various inventions of science perhaps started from the very dawn of history. With the progress of scientific and technological advancement, means of communication and transportation have so much revolutionised that time and distance have no meaning for the modern man.

Improved versions of trains, cars, steamers and aeroplanes have made travelling even more convenient, comfortable and quick. With modern satellites, media, tele-communication & viewing of Television has become still simpler. Cinema, Stereo-recorders, and the audio-visual aid, known as video and other inventions have contributed much to the human pleasure.

Medical Science has also achieved great progress and has enabled human society in overcoming fatal diseases and keeping them under control. The discovery of X-Ray and Radiology has made possible the detection of physical defects, injury in the inner system of the

body and greatly helped in the diagnosis of diseases. Modern science has given eyes to the blind, ears to the deaf and legs to the lame. In short, every link of the human body, including heart, can be operated upon, treated and even transplanted if necessary.

Machines have made life more interesting and enjoyable as well as productive. Great many machines have been invented to reduce the tedium of physical labour of man.

Whereas modern science has provided us with so many blessings and favourable things which make life interesting, purposeful and comfortable, it has also played a triple role of creator, preserver and destroyer. Though science has greatly benefited in peace, it has also presented a strong negative side to human existence. The nuclear and other weapons have equipped mankind with power that could destroy both the victor and the vanquished with one deadly blow.

The world is hanging between life and death. Today every country is trying to raise a powerful army and in a war, victory goes to an army with the superior and better scientific methods. It is common knowledge that there is a keen competition among the major powers of the world for establishing their nuclear superiority over the others in all possible ways. They are busy stock piling nuclear and other ghastly weapons in their arsenals.

I am of the opinion, that it is essential to give a thorough moral training to the man of science, so that he realises his responsibility towards his fellow human beings.

I would now like to conclude by saying that the use and misuse of modern science are going on parallel with each other and undermining the reputation of human beings. Modern science itself is neither moral nor immoral; neither a blessing nor a curse; neither bane nor boon, but it is what man makes it.. Therefore, the fault lies in the head of man. In a nutshell, modern science has fed the body but starved the soul because it has killed us morally and spiritually.

Close Encounter of the Second Kind

Anil Sharma
IX A

"Look ! he gave a floater and wou ! it's a goal ! " I heard the public applause when I netted a goal againat Hoogly XI in the final match of the B. C. Roy Memorial Shield Tournament. It was my first experience in Calcutta. I must admit that I was really taken aback by the multitudes of people who were too busy and what surprised me most was that people never exchanged glances. There were no 'hi' and hellos neither the familiar noddings. I used to wonder where would all those people go and did they ever have any destination. We were guided and well looked after by one of our senior teachers Shri S. W. Bhutia. The stadium was packed with thousands of football fans I just hoped and prayed that the " big threes " people must watch my performance. Hoogly XI posed a serious threat; but donning the school colours the nostalgia of Mela ground did tell upon us and we became all set for the close encounter of the Second Kind', as we were fighting for the B. C. Roy trophy in the finals for the second time.

My ears responded to the shouts of encouragement from the crowd; and time and again the intensity of the applaud crossed 20,000 frequencies. The rightwinger gave a header and the ball went past me which I couldn't manipulate into the deep defence, for I had received it from the wrong side. I didn't even chase. "Shit", what the hell are you playing ? mind you stupid, we have another susbstitute for you ! " Thus the 'bosses' among the players began to dominate the show and their outrageous and filthy remarks became quite intolerable. Consequently we lost our team spirit and all the eleven virtually played the defence which further deteriorated the teamwork and proper understanding of the game.

That night we had been fully absorbed in our fantasies. We talked about the possibility of a superb welcome back home. There would be the students and Kalimpong public on either side of the Main Road. We could see ourselves receiving Khadas and garlands one after another; the photographers struggling to take our shots, the press media ! We knew that we would make the headlines. The big banners and hoardings with "WELCOME HEROES." We would wonder what would Kalimpong people do when we brought home the trophy. Fantastic ! wou ! "How about standing up in a Jeep, while going down the Main Road ? " somebody would suggest. Another fellow who was snoring in his sleep, came to his senses and asked- "where would we make room for Sir ? "

Unfortunately with the equalizer we could not bring ourselves into the attacking line. Despite pleas

and requests from our teacher all of us showed "couldn't careless attitude." Finally we were awarded a free kick off the D-line which the right-half chipped off to my left. I got hold of it and aimed for a hard one but the defence while trying to ward off the shot, gave a bone shattering kick on my shin and I heard the appaling sound of the crashing bones. Before crashlanding I felt like giving one of those Captain Haddock's "Billions of blue blistering barnacles !" but my vocal cord failed to respond. After all my friends kept their promise and my substitude was brought in. The referee blew his final whistle. It was a terrible disaster; we lost the match by 2-1.

Our dreams were shattered with our own fault. I came back to Kalimpong in crutches and with a plastered shin. On our way back we would understand that we acted and behaved like professionals, we lacked team spirit; dedication, sacrifice and above all, discipline. " Here take your doctor's prescription " one of my friends handed me a folded piece of paper. With utmost effort I could make out "No more football." It was a bolt from the blue. I couldn't help myself and burst out crying" I want to play...I want ...what will happen to my dreams...?" "Here you are Anil, drink your bed tea." It was my mummy who was standing at my bedside with the mornig tea "what do you want to play Anil or are you crazy ? You had been talking to yourself ?" "Oh ! it's nothing mummy, I was just dreaming" I said. Taking little sips I tried to go all the way back to the beginning of my reveries. It was raining cats and dogs and I knew for sure that our Principal would let us off, because most of the boys knowingly get drenched to their skin.

WHAT IS A NEWSPAPER

Tapan Karthak
X A

Newspaper, a miracle of science is a part and parcel of modern civilisation. It helps in having a bird's eye-view of all the current news of the world and thus enlightens our outlook. The word 'news' is a compound word of four letters N, E, W and S where N stands for the north, E for the east, W for the west and S for the south which shows that the newspaper contains the news of every nook and corner of the world.

Newspaper is the torch light of democracy because it serves as an intermediary between the Government and the public. It is the voice of the people and serves as a spokesman. It is a guardian of the rights of the public and always fights for their welfare. It helps the people in raising the voice of protest in case they find something unjust in the policy of the Government.

It is a mirror of the world. Pick it up in the morning and the headlines itself will show us what has happened till late last night. Let a scientist or an engineer innovate something new or a leader deliver an impressive speech, the news paper will straightway flash it the next morning. In other words, it is the record of the life of every nation and the dairy of the human race.

Newspaper is in fact a delicious mental breakfast without which there would have been no charm and interest in life.

Where there is a rose, there is a thorn. In the same analogy, newspaper as a media at times can be misused also. But an impartial editor of a newspaper will never get influenced by the vested interest of political parties ruling the country & publish unbiased reviews. A reputed newspaper will always call a spade a spade & not become a puppet in the hands of the industrialists or political parties. No doubt, newspaper is the strong sword arm of justice. In a nutshell, the newspaper is a great blessing of science which builds up our knowledge and enhances our horizon of events happening in the world.

THE INCOMPLETE MATCH

Suresh Mittal
Class IX C

The playground was surrounded by spectators most of whom were there just to poke their long noses when trouble started.

My club, 'The Shetty XI' appeared on the field about an hour before the match and had such a 'warming up' that we were completely worn out before the match had begun.

The whistle blew. I managed to get my teammates into position after almost having had to fight among ourselves more than a dozen times. I had to eliminate some of our better players (too many had come in) for I was afraid to ask the huge hulks to get off the field ! A fine Captain, I was !

With the next whistle, the game began in real earnest. It went on vigorously for sometime with most of us trying to kick our opponents rather than the ball. Neither seemed to get the better of the other.

Suddenly, I found the ball within our goal keeper's kingdom. I being the main back, was determined not to let our opponent's forward score So I went to tackle the 'ape' with the ball. I was almost upon him when he swung his leg and caught me unaware on my belly, forcing all the air in me to come 'whoosing' out. In the meantime, he gave a 'Nangray' (नंग्रे) with his otherfoot. I, with no air left in me, stretched my leg in a desperate attempt to stop the ball, but only managed to touch it. This only gave it more speed and deflected its course, as I turned to run for the ball, I was just in time to see our famed goal keeper perform his stupendous 'Sukha Dive' (सुखा डाईभ) ! But since he looked more like a frog jumping about, let me call it his 'Bhyagutay Dive' (भ्यागुते डाईभ) ; He dived to one side of the post, while the ball rolled peacefully into the post through the other side. The whistle announced it a goal !

Our goal keeper's face, except for his two bird-like eyes, was drenched with mud I think he tried to swallow a mouthful or two, even though he very well knew that mud is not too good for the stomach. I saw him trying to cough after having realised his mistake. The spectator burst into such laughter that they would not help shedding tears.

I however, could not enjoy the fun for long since the game was about to resume Moreover, I could not laugh properly because of the nasty pain in my stomach. I also knew that the goal was scored because of my mistake and I no longer wanted to stay a defender. So I changed my position with the centre forward.

Phree ! the whistle blew and the game began with more energy and vigour. I had actually brought the ball all by myself right from the starting point, breaking through their

'A man severe he was, and stern to view
I knew him well and every truant Knew.'

(Goldsmith)

Sri R. T. Ali's reply address

The Headmaster's introductory speech

Sri D. S. Karthak on his sickbed receiving the farewell gifts from the hands of School Captian at his residence.

In a reminiscent mood

defence as if they were not even there ! And now I was face to face with their goal keeper. I wanted to slam the ball along with the goal keeper right into the post since I had already accomplished so much. Therefore, with all the running speed that I had, I swung my right leg at the ball, but it seemed to dodge my foot forcing me to cut thin air, it was a clear 'Hawa Cut' (हावा कट) and I myself flew off the ground about a metre, high and came down head long to kiss the ground

This caused my lips to swell and some of my teeth to fall off. I am sure that the soil regretted for its action and to say sorry, I suppose, filled my mouth with mud to stop my gums from bleeding.

But mind you, my 'Hawa Cut' was not a total failure for my boot came off and flew gaily towards the post. The goal keeper, mistaking it for the ball, dived at it. A fantastic dive, I should say. The boot landed squarely between his eyes, making him temporarily blind. Now, the post was free. I scrambled up to try my luck once again. But this time their defenders were at most upon me, so I let go my foot a second time. (This time it was the other foot) It found its mark no doubt. But, Alas ! the ball must have been too light, for it flew about 20 metres above the post. (A typical 'Gandhi Gate Shot')

The goalkeeper with my boot in his hand rushed at me. Thinking that he was coming to return it to me, I stood there, trying my best to smile. It was only when he was at arm's length that I realised that he was in fact, furious ! I turned to run, but he threw my boot which landed upon my completely shaven head, giving rise to a nice fat plum.

'Oh, God', I gasped. "Please keep these nasty spectators away from me". But they were already there in the field. I did not know against whom.

That is all I remember of the game, for when I next opened my eyes. Not I alone - my whole team was laid up in the hospital. All my team-mates were bruised black and blue. I could not even recognize some of them, while most seemed to be beyond repair ! I wondered and I still wonder how I had landed up in the hospital.

GEOFREY CHAUCER—AN INTRODUCTION

Mr. Bhanu Baral
B.Sc. (Hons), B.Ed.

The Middle Ages produced one of the greatest figures in England -Geofrey Chaucer, the literary giant. He stands in the same relation to the life of his time, the Pope to the early part of the 18th century and Lord Tennyson to the Victorian Era. Chaucer has preserved feelings and sentiments of the medieval period; and he is the link between the Middle Ages and the Age of New awakening The Renaissance, The pomp and pageantry of the middle ages, and especially of medieval England can be found in Chaucer's works. His works show French and Italian influences. Chaucer now occupies the highest step in the ladder of the evolution of English literature.—'The father of English literature'.

Geofrey Chaucer was the son of a wine merchant, named John Chaucer, of London. Born in 1340, he had his formal education at St. Paul's School, London. Much later, having experienced several ups and downs, as luck would have it, he had the privilege of being appointed a valet of the king's chamber—indeed a rare post always held by gentlemen. He lived much of his life in France, Italy and England. Despite his being influenced by the French and Italian writers Chaucer showed his purity, by being himself and genuinely English in his literary works. It was Chaucer, who brought the English poetry parallel with French. Although he had adopted to the English language to the French manner of thought and expression, he never failed to give it a genuinely English look.

As it was the custom of the medieval writers, the books were written rather to be listned to than to be read. Chaucer too wrote poetries to be listned to. This may be due to the fact that in those days the books were very few. Chaucer therefore, becomes a preacher, at times, making has transitions from one point to another very clear, as we find in :

1 "But for to tellen yow of his array"
—Prologue to the Canterbury Tales
and,
"But ther of nedeth nat to speak as nowthe"
—Prologue to the Canterbury Tales

Chaucer was a poet of Nature and man. This is evident from his poetries. His love for Nature and man is clearly indicated in his characters of the Canturbury Tales, where he has painted the characters who were representatives of his age. While describing the Nun's- Priest's Tale he has brought all the shades of colour and variety of Nature and its beauty.

In his works we find the essence of an artist and his creation. His humour is his way of looking at life, a habit of mind and his interest in mankind or humanity. His humour does not represent irony that hurts. In the Chaucerian conception of a gentleman there is always something angelic mixed with something very humble. He has become a great

literateur by his drawing portraits from living models.

His characterisation illustrates his chosen theme and the characters fit into a model of his own creative imagination. While going through his celebrated Canterbury Tales one would be curious as to know what happens next, for the story is alive and the characters live with us. Chaucer's characters are always real human beings and not merely imaginary shadows of mankind. He shows interest in all types of human beings. The characterisation in his Canterbury Tales shows his interest in all types of human beings and he takes delight in normal human beings, which are neither angelic nor monstrous.

His works show the position of [illegible]en in the 14th century. Women [illegible]e their marriage were considered [illegible] sources of evil as they were [illegible]ed to be the direct decendants [illegible] who for the first time sinned [illegible]ed God's command. However, [illegible]n could enjoy her social [illegible] by virtue of her marriage.

The Chaucerian English of the 14th century shows the influence of French in vocabulary and pronounciation. Chaucer had used the indegenous vocabulary being mixed into the court words of France. This was mainly because the nobles' words, most often were French. The Chaucerian English might have borrowed their vocabulary and pronounciation. However, by the time he started his Canterbury Tales the place of English as a language had already become secure. The following first few lines from the Prologue to the Canterbury Tales may give an evidence of French influence on the Chaucerian English -

2 "Whan that Aprille with his shoures soote
The droghte of March hath perced to the roote
And bathed every veyne in swich licour
of which vertu engendred is the flour"

During the age of Chaucer medieval England underwent a drastic change in the political, social and literary spheres, which resulted in national awakening. The old orthodox and conservative religious traditions of the Churches began to crumble, the trade and commerce were awakened from the reveries, and the feudal heirarchy started to show clear symptoms of its decline. These events are mentioned clearly in his Canterbury Tales. Thus this new spirit of learning brought about a positive change in the English society and the literature broke away from its unnatural bases and became creative.

The Prologue to the Canterbury Tales gives the social, political and literary background of the vanishing middle ages. The corrupt practices in the churches and by the clergymen can be seen reflected in the Prologue. In fact 'The Tales' deals with the stories told by the pilgrims on their way to the shrine of St. Thomas at Canterbury, which was an important resort of pilgrims in the medieval period. Thomas Becket, Arch bishop of Canterbury was murdered by the knights in his own cathedral, when he had some quarrel with the king on

the ground of certain privileges of the clergymen. He became a martyr instantly and his tomb was erected, Thus his shrine at Canterbury became a pilgrim centre of the 14th Century.

In the Canterbury Tales, Chaucer tells his readers that according to the proposal of the Host, each person would tell stories on the outward journey and while returning to the Inn. The Host of the Tabard Inn would be the judge who would arrange for a free dinner to be treated by all to the best story teller. There were thirtyone pilgrims including Chaucer himself and the Host. But he could give only twenty different stories in the Canterbury Tales; failing to make up the expected number.

Geofrey Chaucer's works have ample evidences in support of his Italian influence as well. His diplomatic missions, as a valet of the King's Chamber, in Genoa, Pisa, Florence and Lombary brought him face to face with the new spirit of Renaissance. He was indeed influenced by the works of Boccacio and Petrarch, which can be found in his 'Parliament of Fowls'. His House of Fame' shows close resemblances with Dante's 'Divina Comedia' (Divine Comedy).

Chaucer's luck was shadowed, at times, and eventually when his service as a valet to the king's chamber was terminated. He lived quite a miserable life and almost became a wreck of a human being, until he was rescued by a grant of pension. It was during those years, after 1386, that he began to concentrate on literary works, with the result that besides other works he brought out his masterpiece. The Canterbury Tales. Unfortunately at the age of sixty, on 25th October, 1400 he was called home to be with the Lord. He was buried in the Westminster Abbey and was the first poet to occupy 'poet's corner' at the Abbey.

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* as Shakespeare does to the Elizabethan age.

1 Prologue to the Canturbury Tales
Line—73
To tell you of his dress
Tellen=tell, yow=you; array=dress
Prologue to the Canterbury Tales
Line—462
But at present there is no need to mention it.
Ther-of-nedeth -what is the need of; Speke=speak, nowthe—at present
Lines—1—4 from the Prologue to the Canterbury Tales.

2 When the showers of April fall and shoot down through the drought of March piercing the root, and bathing every vein in such dampness from which there comes out the flower.
Whan =when; Aprille =April; Shoures =Showers; soote—shoot; droghte=drought perced pierced; roote=root; veyne=vein; swich—such; licour=sap/dampness; vertu=strength of force; engendred=generated; flour=flower.

THE JEALOUSY OF GOD

B. D. Rai
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We often say that being jealous is not good, don't we? I, therefore consider it worthwhile to give some explanation to what a jealousy actually is. Well, jealousy may be of two kinds destructive and constructive. Take for instance Mr. 'A' starts a good flower gardening in front of his house Mr. 'B' becomes jealous of it and destroys the beautiful garden without being noticed by anybody. This is a destructive jealousy. But instead, if he follows his example and starts his own gardening it becomes constructive. We often fail to do justice to people showing some good examples of other by saying that he is jealous of Mr. so and so. There is another distinction between destructive and constructive jealousies. The motive behind the former is always unhealthy while that of the latter is always healthy. If the former Mr. 'A' starts a poultry or : bee-keeping and Mr. 'B' follows his example with healthy motive then we can not, under any circumstance, blame Mr. 'B' for being jealous of Mr. 'A'.

The famous writer C.E.M. Joad in his book "The Story of Civilisation," Chapter I under the heading 'The Great Religious Teachers' has commented thus,

"But it must be admitted that the Jehovah of the Old Testament is not a very agreeable person. He is terribly jealous God who will not admit any rivals....."

Well, Joad appears to have made this comment without having gone deeper into the biblical truth and its interpretations. Had he studied the context thoroughly, I am sure he would not have made this mistake. If someone wants to make any kind of comment on the Bible or some of its passages without actually knowing the other relevant portions. it sometimes becomes dangerous and we happen to do injustice to the Almighty God as this writer has done !

I do partly agree with Joad because God has Himself said " I, the Lord thy God, am a jealous God " (Ex. 20 : 5). But Joad has failed to tell what God is jealous of. Before we try to blame God for being jealous, we must know Him and His personality in the same way as we are required to know a person very well before making any adverse comments on him.

Let us therefore, try to know the Person and personality of God the Almighty Joad was talking about. He is the creator of all seen and unseen things. I know that some scientists and all the Evolutionists will make a fun of me if I say that God created all things. But I simply know that He is the creator. The Bible has clearly explained what God is jealous of as we read "Thou shalt not make unto thee any carved image, or any likeness of anything that is

in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God....." (Ex. 20:4-5). This is crystal clear. God is jealous of the worship given to the things He made, instead of Himself. Certainly the 'Maker' must be worshipped and not the 'made', isn't it ? People have worshipped the sun, the moon, the stars and many other things created by God. If Mr. 'A' makes a beautiful chair which wins first prize, in some kind of exhibition, which is important, the maker Mr. 'A' or the Chair made by him ? Certainly Mr. 'A'. It is he who deserves praise and some kind of reward. It is quite a simple thing. In the same way, God is not pleased with those who worship things other than God Himself. No, not even His own image. If I make an idol of the God of Bible and worship it, He will not be happy at this. If I make an idol of Jesus Christ or Virgin Mary and bow down before them then even God will not be happy. Why ? Because God has no duplicate ! He is what He is.

What is the other thing that God is jealous of ? It is our turning away from Him. If somebody's wife leaves her husband and marries another person who is inferior to her real husband in all respects, then she is a fool and short-sighted. If a son leaves his most worthy father and accepts another most worthless fellow as his father, then his real loving and worthy father will be jealous of the other fellow, isn't it ? In the same way, God has become jealous because we have worshipped things other than God Himself and also that we have turned away from him. This is not a human jealousy but is Godly jealousy as St. Paul has also said " For I am jealous over you with Godly jealousy....." (2nd. Cor. 11:2). He is jealous because He has love and concern for us.

Therefore I have a strong protest against C.E.M. Joad who has done great injustice to the Almighty God (and my God) by calling Him jealous God who will not admit any rivals, without knowing what kind of wonderful God He really is. I am pepared to talk to him face to face If he were in front of me right now I

GEOGRAPHICAL SURNAMES.

Compiled by—
Prakash Tamrakar
Class IX B

1. Bengal's Sorrow — Damodar (India)
2. Blue Mountains — Nilgiri Hills (India)
3. City of Palaces — Calcutta (India)
4. City of Magnificient Distances — Washington
5. China's sorrow — Hwang Ho
6. City of Eternal Spring — Quito (S. America)
7. City of Seven Hills — Rome (Italy)
8. City of Dreaming Spires — Oxford (U. K.)
9. City of Seven Island — Bombay (India)
10. Cockpit of Europe - Belgium
11. City of Skyscrapers — New York
12. Dark Continent - Africa
13. Eternal City — New York
14. Empire City — Lhasa (Tibet)
15. Gifts of Nile — Egypt
16. Gateway of India — Bombay (India)
17. Gate of Tears — Strait of Babel Mandeb
18. Golden Peninsula — Thailand
19. Holy land — Palestine (Israel)
20. Hermit Kingdom — Korea
21. Key to Mediterranean - Gibraltar
22. Land of Thousand Lakes — Finland
23. Land of Thunder-bolt - Bhutan
24. Land of Rising Sun — Japan
25. Land of White Elephant — Siam (Thailand)
26. Land of Maple Leaf — Canada
27. Land of Five Rivers — Punjab
28. Land of Lost Continent — Tibet
29. Land of Settnig Sun — U.S A.
30. Manchester of the Orient — Osaka (Japan)
31. Never Never Land — Vast Prairies of N. Australia
32. Queen of Adriatic — Venice
33. Roof of the World — The Pamirs in Central Asia
34. Rose Pink City — Jaipur (India)
35. Sickman of Europe — Turkey
36. Sugar Bowl of the World — Cuba
37. Windy City — Chicago
38. Whiteman's Grave — Guinea

FIRST IN THE WORLD

Compiled by—
Prakash Tamrakar
Class IX B

1. The tallest building—International Trade Centre (New York)
2. The highest mountain peak—Mt. Everest 8848 m. (Nepal)
3. The largest river (in volume)—Amazon, (Brazil)
4. The largest delta—Sunderbans, (India)
5. The longest river—Mississipi (U.S.A.)
6. The greatest desert—Sahara (Africa)
7. The greatest island—Greenland
8. The largest fresh water lake—Lake Superior (U.S.A.)
9. The largest salt water lake—Caspian Sea (U.S.S.R.)
10. The highest plateau—Pamir (Tibet)
11. The deepest lake—Baikal (Siberia)—13,700 ft.
12. The highest lake—Titicaca (Bolivia)—12,645 ft.
13. The highest dam—Bhakra (India)—740 ft
14. The highest park—Yellowstone National Park (U.S.A.)
15. The biggest continent—Asia
16. The smallest continent—Australia
17. The largest peninsula—India
18. The longest wall—Great Wall of China
19. The largest Bell—The Great Bell of Moscow
20. The biggest Museum—Albert Museum, London
21. The biggest palace—Vatican, in Italy
22. The biggest Library—National Kiev Library (USSR)
23. The deepest Ocean—Pacific
24. The largest Ocean -Pacific, area 68,000,000 sq. miles
25. The largest country in area—USSR
26. The largest populated country—China
27. The higest tower—Tokyo Tower
28. The biggest dome—Gol Gumbaz (India)
29. The largest planet—Jupiter
30. The smallest plannet—Mercury
31. The coldest region—Verkoyansk. (USSR)
32. The biggest army—Liberation Army (China)
33. The biggest bank—Bank of America
34. The hottest place—Jakobabad (Pakistan)

ed by—
amrakar
ss IX B

'As travellers oft look back at eve
When eastward faintly going
To gaze upon that light they leave
Still faint behind them glowing,
So when the close of pleasure's day
To gloom has near consign'd us
We turn to catch one fading ray
Of joy that's left behind us.

(T. Moore).

☞ Sri B. J. Pradhan
Sri P. P. Mukhia
Sri R. T. Ali
being gardanded.

Sri B. J. Pradhan
Sri P. P. Mukhia
Sri R. T. Ali
In the farewell function.

A Hindi recitation in honouring the retired teachers.

Sri. K. D. Sombar
Rev. M. H. Subba
Sri. B. H. Chemjong.

DO YOU KNOW ?

Compiled by—
Suman Bagdass
Class XII Sc.

(i) The King of Saudi Arabia earns one million dollars a day from oil royalties.

(ii) The tallest office building of the world has 110 storeys rising to 443 metres.

(iii) On top of the Everest, water boils at 72 degree calsius.

(iv) The tallest women of the world is 2.47 metres tall.

(v) Sea water contains 0.0003 parts of silver and 0.000006 parts of gold per million parts of it.

(vi) The oldest women still living in the district of Darjeeling is 114 yrs.

(vii) Ten million billon Viruses weigh one gram.

(viii) One has to walk 200 Km to burn 1 Kg of body weight.

(ix) 2000 tons of blood are pumped by your heart in one year.

(x) The biggest university of the world is the M. V. Lomonosove University in Moscow which contains 40,000 rooms.

(xi) The production cost of a five paise is double its value (in India).

(xii) 25 gms of peanut gives 8 gms of Protien.

(xiii) The world's first test-tube baby is a normal School girl and is 5 years old at present.

(xiv) The most powerful electronic microscope is capable of magnifying any substance by 100,000 times.

(xv) The thinnest calculator of the world at present is just 0.8 millimeter. (3/1000th of an inch). It needs no batteries, it can work on light-activated Solar power cells.

Some notable sayings

Compiled by—
Gobin Kumar Lakandri
Class X A

1. Write injuries in sand, but benefits in marble.
2. A word in earnest is better than a speech.
3. If you would have a hen lay, you must bear with her cacking.
4. Little things console us because little things affect us.
5. Don't make yourself a mouse or the cat will eat you.
6. All the darkness of the world cannot put out the light of one small candle.
7. As the twig is bent the tree is inclined.
8. 'Tis better to have loved and lost,
   Than never to have loved at all.
9. A still tongue makes a wise head.
10. When the house of your neighbour is on fire, yours also is in danger.
11. To be in love and to act wisely is scarcely in the power of a god.
12. Nothing is enough to the man for whom enough is too little.
13. Childhood shows the man as morning shows the day.
14. Better are the blows of a friend than the false kisses of an enemy.
15. Happiness is a perfume you cannot pour on others without getting a few drops on yourself.

Our Classroom Gossip

Emmanuel Thomas Namchyo
S. S. G. C. (EZS)
Class XII Hu)

Here comes the current 83 mag !
Boys hurry and scurry, hunting for tags.
I sat with my essay, half-done in bed,
But decided to compose a poetry instead.

I choose the subject of.....Cl XII
Ugh ! These horrible boys, always making pleas—
Poor class teacher found himself trivial
All he can do is give his lovely smile.

The genius of the class is Ajoy, dear
When no one can understand to him it is clear.
Samson and Zion possess a majestic gait,
But they are the ones who come to class late.

Ajoy is the young Jumping Jack,
Always Dancing and intruding in class.
Journalist Norbu is full of views
Always bursting to tell the main-road news.

Science students are class doctors, in fact
All they can do is to chat, chat and chat.
Grandpa of all is our Krishna Shree,
Topden, Martin, Ditton, Musketeers three.

Noisy and chirpy, what a disturbance we make
Always driving the teachers out of their minds.
Lazy and crazy students we are not—
Modestly, I'd say—we are the best of the lot.

HANDS OF A PRIEST

Kiran Rijal
Class X B

Hands of a baby—soft, pink, and pure.
Hands of a woman—Painted, filed, and clipped
Hands of a typist—nimble, spare, and white
Hands of a gambler—fast, clever, and deceiving
Hands of a gunman—steady. sure and speedy.
Hands of a mechanic—black, greasy and grimy
Hands of a miner—rough, grizzled and calloused
Hands of a doctor—adroit, clean and confident.
Hands of a scrubwoman—torn, cracked and chapped.
Hands of a sailor—bronze bonny and tattooed.
Hands of a priest—chaste, charitable, loving and forgiving.

TAKE TIME

Sudip Kr. Sharma
Class IX A

(1) Take time to look : it is the price of success.
(2) Take time to think : it is a source of power.
(3) Take time to read : it is the source of wisdom.
(4) Take time to write : it is the sign of perfection.
(5) Take time to play : it is the secret of perennial youth.
(6) Take time to be friendly : it is the way of happiness.
(7) Take time to laugh : it is the music of the soul.
(8) Take time to exercise : it gives you a long life.
(9) Take time to sing : it heals your chocked heart.
(10) Take time to eat : it sustains your health.
(11) Take time to rest : it brings to your heart the memories of joy.

❀ ❀ ❀

Kiran Rijal
Class X B

The following are the jumble letters when arranged in proper order form the names of freedom-Fighters. Will you try ?

(A) ALB NGAGAHARD KATIL
(B) LMITAOL REHNU
(C) TAGBAH HINGS
(D) NARADCH AHRSEK ZDAA
(E) DMNSHOAA DCNAHRMAKA IGDHAN
(F) LA*N*AJAHLAR UNHRE
(G) BASSHHU ANDAHRC OESB
(H) KMIBNA NDACAHR JCEHETATRE
(I) DSRNEUAR HNTA JEBENRAE
(J) BDARUONOI EGOHS
(K) ALLA JLPATA IRA
(L) PNIBI DHCNARA LAP
(M) YSRAU NES
(N) IHBA DPRAMANANAA
(O) ASIWM DKVNANAEIVA

Answer : — (A) Bal Gangadhar Tilak, (B) Motilal Nehru, (C) Bhagat Singh, (D) Chandra Sekhar Azad, (E) Mohandas Karam Chand Gandhi, (F) Jawaharlal Nehru, (G) Subhash Chandra Bose, (H) Bankim Chandra Chatterjee, (I) Surendra Nath Banerjee, (J) Aurobindo Ghose, (K) Lala Lajpat Rai, (L) Bipin Chandra Pal, (M) Surya Sen, (N) Bhai Paramanand, (O) Swami Vivekananda.

Learning all the time

Compiled by—
Vikash Puri
XA

Can it rain frogs and fishes ?

There seems to be plenty of evidence that sometimes a number of small frogs, fish and other creatures do actually descend with the rain. Such phenomena are due to strong ascending air currents, such as local whirl winds,carrying these light objects away from the ground and transporting them through the atmosphere until the force of gravity once again brings them down to the earth.

How many hairs your head has ?

The number of hairs on the head of an ordinary person is said to be about one lakh. Each hair is about one 400th of an inch in diameter, but the hair is very strong. Four average human hairs being capable of supporting a weight of a pound.

The loss of hair resulting in baldness comes about owing to the decay of the hair follicles—little solid masses of which the hair grows. The turning of the hair gray late in the life is due to a deficiency in the formation of pigment in the skin. The silvery lustre of white hair is further increased by the development of many air bubbles which reflect the light.

Of what use are a cat's whiskers ?

The domesticated cat is one of the descendants of the wild cat. This animal, like its other species the lion, tiger and leopard, dwells in a country covered with long grass and under growth. It seeks its prey at night, prowling in the dark, the whiskers form a very useful guide. They act almost like a pair of hands reached out to feel the way. They tell the animal whether the route is clear, being very sensitive to touch or obstacles.

The domesticated cat has inherited its whiskers from its wild ancestors, although they are not needed so much as in old days. They are still very useful to the animal, which loves to prowl in reach of mice and birds.

Is our skin waterproof ?

The skin is one of the most wonderful substances in the world, for, while it is waterproof, we are able to perspire or give off as sweat the moisture we take in through our mouth. No matter how long we may live in water, none of the liquid gets through our skin.

It is believed that this is due to the fact that in the tiny tubes through which we perspire, the sweat comes out with such a forward pressure that it prevents water from entering through it. We can, however, make some substances such as oil enter the sweat gland, if we rub them into the skin very hard. By means of electricity also liquids can be made to pass through skin from outside.

How can a fly walk on the ceiling ?

Not only can a fly walk upside down on the ceiling, but it can also

walk vertically up a shiny glasspane. Many insects can not do this. It was thought at one time that the fleshy pads on the feet of a fly acted as suckers, but this does not hold good as hairs on the under surface would prevent a vaccum being formed.

How many times do we breath in a minute ?

A new born baby breathes at the rate of between 62 and 68 times a minute. At one year, the normal breathing is 44 times a minute; at five years, 26; between 20 and 25 years, 18; between 25 and 30 years, 16 and between 30 to 50 years, 18.1 times a minute.

The rate of respiration, however, varies according to what we are doing. An adult lying down breathes only about 13 times a minute, but while running he may draw 30 breathes a minute. The less the body works the less it needs to breate, because the smaller the quantity of oxygen that is being used up the less need for renewal.

WHO'S THE BOSS ?

Vikash Puri

Once the major parts of our body were having a meal. Everything was quiet and normal. The hand said all of a sudden that he was the major part of the body as he did all the work. The brain got irritated and he burst out to say that he was the boss of the body as he had all the intelligence, could remember, think and help the body in many ways. Though they were all bickering on a flimsy issue, they were very serious. So, this way it happened and everyone started saying its speciality. The leg said it was the boss because it carried and supported the whole body. The spinal cord said it had the main importance because it enabled the body to bend. The lungs said that it was the principal part because without it the body could not breathe and would not be able to survive, the nose also said the same, backing up the lungs. The kidney said it was the most essential part as it helped in the excretions. The heart also came forward to say that he was the principal part of the body because he helped in the supply of blood to everyone. And, thus, everyone said some or the other of their main aspects.

The stomach, who was quiet for all this time, had said nothing and had thought the better of it to remain quiet. Seeing its calmness, one of the parts asked, "Mr. stomach, why are you so quiet and not saying anything ?" The stomach replied that he did no want to pass his comments at that point. Someone else angrily said, "Mr. Stomach, I think you are the laziest of us, not doing any work, just sitting at one place and of course, gobbling up an enormous quantity of food. That is why, I

think you do not want to pass your comments." All the other parts nodded in approval.

At last it was decided that all the other parts, except the stomach were equally good and hard working, and the stomach was the laziest. They further decided that no food would be given to the stomach as he did not do any work

It was then that it happened. All other stopped giving any food to the stomach, and obviously it became weak and feeble. Subsequently, all other parts also became weak and stopped functioning. The lungs, hands, legs and all others became very weak as the supply of food was eventually stopped.

Finally all the other parts had to confess their mistake and sheepishly apologize to the stomach. The stomach, as always intelligent and forgiving, forgave everyone. All is well that ends well. Everyone became friend and started functioning.

Of course, they did honour the stomach by declaring him the most principal and essential part of the body.

WATER—A simple molecule H_2O

Daniel Moktan
and
Hemkanta Bhandari
X B

The magic of life is water. In fact, it is a very simple molecule composed of two atoms of hydrogen and one atom of oxygen, but the part played by it is beyond one's conception. Water, a simple liquid sustains life and was formed soon after the earth came out as a fragment of the sun. It was water which produced 'life' millions of years ago.

In most of the Saudi Arabian regions water is a treasure, for in these regions it becomes too scarce and precious, where ordinary family with a monthly income of Rs. 3,000/- can afford to have just a single barrel of water a day with which he has to carry out the normal routine work. The Sheikhs get the shock of their lives when they find Indians carelessly using water, and may be it is as much a shock as we find the same Sheikhs carelessly using petrol and other petroleum products. They can go even to the extent of wetting sand on the streets with diesel or petrol !

The body weight of plants and animals is mainly water. 67% of our body weight is water. 96% of the

weight of a cucumber is water, we will starve to death and become dehydrated if we are denied water. A physician is worried if a patient is vommitting excessively, "drink water, will you ?" The entire earth with different flora and fauna would have become the godowns of dry sticks of living forms had there been no water !

We have been injudiciously exploiting water and other natural resources without being aware of the terrible consequences. Flood havocs are our own creations. The developed countries like West Germany, the USA, the UK, the USSR, Japan etc. in their march towards technological and scientific supremacy have now realised the ways and means of water conservation. Even the filthy water is not allowed to go wasted as they have realised that the time was ripe for ...s conservation, for the amount of ...ter that is available is slowly ...tting exhausted. India, a vast country ... an explosive population, has too ...ised the far reaching consequences ... injudicious uses of water. In ...cutta, a city which can claim itself ... 'top' for collecting the largest ...ount of filths and garbages, can waste such an amount of water, which for the Saudi Arabs, could be sufficient for years together.

The presence of water vapour in the Mars has been confirmed by the astronauts which may be a blurr indication of the exsistence of life there (?)

Water may just as well become offensive, when it rains cats and dogs for days together, history may be repeated in Kalimpong where in 1968 the outrageous force had rendered many homeless and several hundreds met their tragic ends. Deuterium, oxide (D_2O), the heavy water is one of the lethal weapons for a country and its ghastly effects are incomprehensible. Water is the cradle of almost all the harmful micro-organisms. For the sailors it is what they rightly say, "water, water every where, but not a single drop to drink".

Inspite of its ghastly effects, life without water is hard to think of. Rain, rivers, lakes and oceans have been the sources of inspiration for the literary giants, the objects of beauty.

WORLD RECORDS

Collected by—
Nirmal Pradhan
Class XI (Agri)

WORLD'S SMALLEST TELEVISION SET

The world's smallest television set measuring about 3 by 4 inches was shown on January 8, 1983 to the delegates attending an "Industrial Trade Show" in Las Vegas, Nevada (U. S. A.). The screen measures 2 inches and the set weighs about 375 grams.

WORLD'S FIRST UNDERWATER CANCELLATION

World's first underwater cancellation took place in India's first submarine. INS Kalvari on December 8, 1982, commemorating the 15th anniversary of the country's submarine arms. Vice-Admiral M. K. Roy, Officer Commanding-in-Chief, Eastern Naval Command released the cancellation at a function in the submarine 30 meters deep in the Bay of Bengal, off Visakhapatnam.

U. S. A.—WORLD'S STRONGEST TRADING NATION

The U. S. A. is the world's strongest trading nation, followed by West Germany and Japan. Every fourth job in West Germany is directly dependent on foreign trade.

SOVIET WOMAN SETS WORLD RECORD IN HURDLES

Anna Ambrosene of the Soviet Union broke the women's 400 metres hurdles world record on June 11 with a time of 54 02 seconds. This was .026 seconds less than the old mark held by Karim Rosssely of East Germany since 1980.

MISS NEW ZEALAND WAS CROWNED MISS UNIVERSE

Miss New Zealand, the Hazeleyed 19 years old Lorraine Elizabeth Down was chosen the 1983 Miss Universe from the contestants coming from 80 countries.

WORLD'S YOUNGEST GREAT - GRANDFATHER

Angelina Qavlova Bulgarian, women who became a grand mother at 30, said her father Illa Stoyanove became the world's youngest great - grand father in 1981 at the age of 53. He was knocked by a 57 years old Spanior.

WORLD'S FIRST SOLAR DIESEL POWER STATION

November 19, 1982 in Meekathora a small township in West Australia, the world's first solar diesel power station was commissioned. On the average, this hybrid solar and diesel power station will save around 150,000 litres of oil a year. The plant with a peak output of more than 100 K. W. is linked up to a 100 K. W. multimotor diesel power station. It will provide electricity for the 600 inhabitants of the township.

THE MOON

Anshuraj Baral
Ex-Student

ORIGIN :- Although there is no agreement among the Scientists about the moon's Origin three theories have been advanced in support of the answer : (1) the moon was a part of the earth and split off into its own orbit, (2) it evolved as a separate body as the same time as the earth, and (3) it formed elsewhere in space and wandered until it was captured by earth's gravity.

HISTORY- In the past twenty years 23 spacecrafts have landed on the moon including 17 American and 6 Russian, since LUNIK II first hit the moon, on September 13, 1959. To-day 99.8% of the Lunar surface has been closely photographed by some of the Craft revealing features as small as few inches wide. The best earth-based telescope can record features at past one mile across. show nothing smllar than 800ft. across. In 1609 GALILEO was the first man privileged to see the moon close with the help of a primitive telescope. Now 360 years later, the first man has stepped on tha moon.

DIAMETER : 2,160 miles (about ¼ that of earth)

CIRCUMFERENCE : 6,780 •miles (about 1/4 that of earth)

DISTANCE FROM EARTH : 238,857 miles.

SURFACE TEMPERATURE : 250° F (sun at Zenith) minus 250° F (night)

SURFACE GRAVITY : 1/6 that of earth.

DENSITY : 3.3 Vs 5.5 for earth.

MASS : 1/100 th. that of earth.

VOLUME : 1/50 th. that of earth.

LUNAR DAY and NIGHT : 11 earth days each.

EARTH-MOON RELATIONSHIP : Moon orbits round the earth anti-clockwise at an average speed of 2287 miles an hour. The moon also rotates on its own axis. To complete one revolution around the earth and one rotation on its own axis, it takes the same 27 days 7 hours 43 minutes. This explains why the same side of the moon always faces earth.

ENVIRONMENT The Lunar world is SILENT,—no air to transmit sound BARREN,—no life as we know it, can survive this prevailing fearsome temperature, near vacuum, waterless fatal cosmic ray bombarodment, ARID, no water, COLOURLESS, no vivid reds, blues, greens because no vegetation. Sky is black during day and night, stars are visible during the day. An unprotected man cannot surive on the moon for a few seconds. In the event of space suit getting punctured by a micrometeorite, man would soon become unconscious wihtin 30-40 seconds

TERRAIN : Two main features visible to the unaided eye from earth are : rugged mountian chains, seen as bright patches and maria or seas, seen as dark circular patches. During the phases of the moon these dark patches bear resemblances to

earthly objects and gave birth to myths of "man in the moon" 'rabbit' and 'Lady's Profile' Mountains rise to some 20,000 ft. The so-called seas were first beleived to be water-filled areas, but now known to be circular level plains and most common landing sites Apollo II astronauts landed on the sea of Tranquility. The most common feature revealed by thousands of moon-close-up photographs are the craters-ranging in diameter from few inches to 180 miles. At least 3000,000 craters measure more than a mile across on side of the moon facing the earth.

Do we have Lunar day and night too ? Of course we do but after every fifteen days there comes a night and vice-versa. The portions of the moon which receive direct sunlight are too warm where our blood boils in the body. On the contrary the shades are chilly. The sky looks absolutely dark from the surface of the moon for there is no air at all!

SUMITE

Prem Tshering Bhutia
Class X B

Sumite, the only abode –I knew here and now.
Situated at a stone's throw but up from the town,
With merely grass and bushes—attractive—out out and around.
Of course is a unique abode that resembles the crown.

Trees in green are here and there with the golden fruits,
Where from it peeps the neighbourhood like a rose from the bush.
Oh ! I'm surprised to see the school –still well and bright,
And for a century, leading the students as a careful guide.

Students on the road, are seen from side to side.
And the road, its countenance, appears with black and white.
It's queer. Nay, the gift from god—the dress black and white.
Oh ! here, in the sunlit day, becomes more beautiful and bright.

Target in every field, Sumite is in the race.
And students are like a diamond ring in a golden case.
I can't really write about the very base
But I'm stopping to write wishing you all the best.

HUMOUR

Gobin Kr. Lakandri
Class X A

Patient : I have pain in the right leg.
Doctor : There's nothing to worry, it is old age.
Patient : Doctor, strange ! As far as I know both the legs are of the same age.

X X X

She : How far can your ancestry be traced ?
He : Well ..hen my grandfather resigned as a cashier in a local bank, they traced him as far as the Andamans, but he got away still further.

X X X

(At a mental asylum)

One : I am Nepoleon.
Another : Who told you ?
One : God the Father.
Another : I never told you.

X X X

(The bus was crowded when the fat woman entered)
"Isn't some gentleman going to offer me a seat."
A very small man got up and said shyly "I am willing to make a small contribution."

X X X

A woman to the Library assitant : I found a Rs. 100 note in this book. Have you any more books by the same author ?

X X X

"Doctor", asked the worried patient, "are you sure I have Pneumonia ? Sometimes doctors prescribe for pneumonia and the patient dies of some thing else".
"When I prescribe for pneumonia." said the doctor with great dignity, "they die of pneumonia only."

X X X

Judge : Why did you beat up your opponent ?
Accused : He called me a Hippo.
Judge : When was it ?
Accused : Three years ago.
Judge : Why did you wait so long ?
Accused : Only yesterday,. I saw a Hippopotamus.

Academic Prize Winners 1982

HIGHER SECONDARY SECTION

(HUMANITIES)		
K.D. Pradhan Memorial	1st Prize	Kharananda Sharma
	2nd Prize	Dhondup Tshering Namchyo
(SCIENCE)		
Mustaque Ahmed Memorial	1st Prize	Istiaque Ahmed
	2nd Prize	Raju Pradhan
Radha Krishna Memorial	Maths Prize	Sonam Lama
(AGRICULTURE)		
Ehshanullah Quraicy Memorial	1st Prize	Preetam Rana
	2nd Prize	Umesh Thapa
All Round Best N.C.C. Catet (H.S.)		Shekhar Bagdas

SECONDARY SECTION

CLASS X	LYTTON DUX	Buddha Bdr. Shakya
	2nd Prize	Deepak Kr. Rai
	3rd Prize	Pravin Kr. Pradhan
SCRIPTURE	A	Deepak Kr. Rai
	B	Gagan Kr. Pradhan
SPECIAL PRIZES		
Kashinath Kaul	English Prize	Buddha Bdr. Sakya
Goura Devi	Nepali Prize	,, ,, ,,
Brijmohan Mintri	Maths ,,	,, ,, ,,
Meghmala Choudhary	Life Sc ,,	,, ,, ,,
Malina Mukherjee	Phy Sc ,,	,, ,, ,,
N.W. Bhutia	Tibetan ,,	David Tharchen
CLASS IX		
Ganeshilal Jagdish Prasad	1st Prize	Sunil Rai
	2nd ,,	Shamim Ahmed
	3rd ,,	Kalyan Kr. Thapa
SCRIPTURE	A/C	Samuel Rapgay
	B/C	

SPECIAL PRIZES

Shivajee Singh	English Prize	Sunil Rai
Mukhram Chogmal	Maths Prize	,, ,,
Balchand Mintri	Phy Sc ,,	Bhim Kumar Thapa
Jetmul Hernamdas	Life Sc ,,	Shamim Ahmed
S.K. Thapa	Nepali ,,	Sunil Rai

CLASS VIII

Chunilal Agarwal	1st Prize	Anil Kumar Sharma
	2nd Prize	Chandra Bdr. Chhetri
	3rd Prize	Munna Sundas

Sp. Prize SCRIPTURE	A/C	Anil Kumar Sharma
D.P. Upasak	English Prize	Chandra Bdr. Chhetrj
D.K. Dahal	Nepali Prize	Anil Kumar Sharma
S.P. Guha	Maths Prize	Bidur Lama

CLASS VII

Shrilall Agarwal Memorial	1st Prize	Sajjan Kr. Mittal
	2nd Prize	Ashok Chourasia
	3rd Prize	Mahendrabir Sakya

SCRIPTURE	A	Krishna Bdr. Pradhan
	B	Siyon Tsh. Lepcha
	C	Ashok Chourasia

SPECIAL PRIZES

Ganeshilal Memorial	Maths Prize	Ashok Chourasia
	English Prize	Sajjan Kr. Mittal

CLASS VI	1st Prize	Sunilman Sakya
	2nd ,,	Sagarman Sakya
	3rd ,,	Tenzing Sherpa

SCRIPTURE	A	Yongden Rongong
	B	Satish Purukuti
	C	Gokul Rai

Babulal Behani	Maths Prize	Sunilman Sakya
	English Prize	Sunilman Sakya

CLASS V	1st Prize	Mahesh Darnal
	2nd Prize	Sonam Gyaltshen
	3rd Prize	Sunil Lama

SCRIPTURE	A/C Prize	Basanta Kr. Pradhan
	B/C "	Siddartha Shanker Dixit
	Maths Prize	Mahesh Darnal
	English "	" "

All Round Best Student (Sec) Buddha Bahadur Sakya

R/S B.B. Pradhan Mem. All Round Best Cadet Tarsing Lepcha
(Awarded By Shri D.B. Pradhan)

Bhagyamani Mem. Best Nepali Literature
Prize (IX & X)
(Awarded By Dr. Parasmani Pradhan) Buddha Bahadur Sakya

Harkadhoj Pradhan Memorial Highest Percentage
Prize (Awarded by M/s P.R. Pradhan & N.K. Pradhan) Buddha Bahadur Sakya

PRIMARY SECTION

CLASS IV		
Mr. Karthak Memorial	1st Prize	Rabindra Mohan Mishra
	2nd Prize	Bikash Darnal
	3rd Prize	Deepen Tamang
SCRIPTURE	A	Odniel Pradhan
	B	Rabindra Mohan Mishra
MATHEMATICS		Rabindra Mohan Mishra
ENGLISH		Rohit Kumar Gupta
CLASS III	1st Prize	Prem Kumar Mukhia
	2nd Prize	Dhirendra Bhandari
	3rd Prize	Kiran Bania
SCRIPTURE	A	Albert Gurung
	B	Stephen Rai
MATHEMATICS		Raju Sharma
ENGLISH		Dhirendra Bhandari
CLASS II	1st Prize	Edrin Mukhia
	2nd Prize	Samir Mukhia
	3rd Prize	Nima Tshering Lepcha
SCRIPTURE	A	Edrin Mukhia
	B	Yongden Lepcha

ARITHMETIC		Edrin Mukhia
ENGLISH		Edrin Mukhia
CLASS I		
Mr. A.K. Tshering Memorial	1st Prize	Rip Singh Lepcha
	2nd Prize	Kundan Bania
	3rd Prize	Prakash Agrawal
SCRIPITURE	A	Lalit Kumar Gurung
	B	Rip Singh Lepcha
ARITHMETIC		Rip Singh Lepcha
ENGLISH		Rip Singh Lepcha
CLASS I (C)		
Mr. C. D. Tasho Memorial	1st Prize	Bhupendra Tamang
	2nd Prize	Samir Dhamala
	3rd Prize	Deep Singh Lepcha
SCRIPTURE	A	Sukh Ram Subba
	B	Deep Singh Lepcha
ARITHMETIC		Bhupendra Tamang
K.G.(A)	1st Prize	Rabin Kumar Prasad
	2nd Prize	Tshering Doma Bhutia
	3rd Prize	Rabin Thapa
K.G.(B)	1st Prize	Anand Kumar Agrawal
	2nd Prize	Daniel Gyamtsho Rongdong
	3rd Prize	Sabita Chhetri

ALL ROUND BEST STUDENT (PRIMARY)

Awarded by Shri T.P. Hissey	Primary	Rabindra Mohan Mishra
All Round Best Pupil (K.G.)	K.G.	Rabin Kumar Prasad

ADULT NIGHT HIGH SCHOOL

CLASS IX	1st Prize	Shova Rai
	2nd Prize	Kiran Rumtail
CLASS VIII	1st Prize	Sunita Prasad
	2nd Prize	Madhusudan Mahato
CLASS VII	1st Prize	Santa Sewa
	2nd Prize	Jasodadevi Pradhan
NON-FORMAL	1st Prize	Baliram Dhakal
	2nd Prize	Mikmar Tamang

OBITUARY

Late I. P. RAI

If any care for what is here
Survive in spirits rendered free,
Then are these songs I sing of thee
Not all ungrateful to thine ear. Tennyson

Shri I. P. Rai was the eldest son of Shri Margal Dhoj Rai of Durga Basty Kalimpong. He had his schooling in the S. U. M. Institution right from the Primary Section. He passed the Matriculation Examination of the Calcutta University in 1950 and joined the Intermediate of Arts classes in the then S. U. M. COLLEGE, Kalimpong.

After that he joined the Indian Navy and worked for a number of years till he retired from the Navy, coming back he went to Bhutan and worked as a clerk for about ten years.

He came back to his hometown in the year 1978. He joined his Alma Mater as an Office Staff.

He was an experienced office staff and he worked deligently and with a smile for everyone. After the demise of his elder clerk Shri J. J. Rai all the office work was shouldered by him. Unfortunately after semetime he complained of swelling in the legs and was hospitalised here in Kalimpong and then taken to the Medical College in Siliguri. He was brought back in a critical condition to his home and breathed his last on 7th December 1982 in his home.

OBITUARY

The Late Tashi Panlook (12 June, 1908—10 March, 1983)

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. (KING JAMES VERSION) John 11:25

Elder Tashi Panlook, known among his students, colleagues and acquaintances as "Tashi Sir" went to be with the Lord for eternity on March 10, 1983 after a protracted illness. The memorial service held on the followday in the local CNI Church was largely attended by his sorrowing friends, students and his loved ones from far and near.

Tashi Panlook, son of Shri Rupsing 'Pandit' Songpomu was born on 12 June, 1908 in Sitong Busty, Kurseong Sub-Division. He had his primary schooling in his native village and thereafter, he joined Guru Training in SUM Institution from 1926-27. Soon after completing this training course he joined the Teesta Valley Tea Estate School as a head teacher where he remained there in that capacity till 1929. Thereafter, he was transferred by the Mission authorities to Gorubathan to head the Mission Primary School where he remained from 1930-33. In the following year, he came back to SUM Institution to receive theological education under the Rev. J. S. Mill, the then Principal of the School. After completing his theological training, he joined the staff of the Primary Section, SUMI.

During the World War II, he obtained an opportunity to join VCO (The Viceroy's Commission Officers' Service) where he remained in that capacity from 1941-44. Soon after the War, he again joined his Alma Mater where he served till he finally retired.

Mr. Panlook was a good footballer and had played in the School team on several occasions. He was a good hockey player too. As a Scout Master he successfully led the School troop for quite a number of years.

He led a simple life. True indeed, perseverance, hard work and amiable nature are some of the finest qualities which he has left behind as legacy for his posterity to follow. Tashi Sir, the sobrequet which his contemporary students and colleagues had given him is no more with us, but the example of his enduring service which he has left behind will always be remembered by the Sumians. He is survived by his wife, four sons, three daughters and some grand children.

ANNUAL SCHOOL REPORTS

As usual the 1983 academic year commenced from the 5th. February 1983. Like the previous years, this year too our object of keeping the roll strength well within the normal sitting capacity was shattered by the flood of new admission seekers in all the classes, both Primary and Secondary. Many had to be disappoined yet quite a sizeable number could not be avoided.

ACADEMIC : Broadly speaking, the Institution holds four divisions : Kindergarten, Primary, Secondary and Higher Secondary classes with a total strength of over 2500 pupils. This large body of students comes mainly from the nearby villages within the Sub-Division of Kalimpong and several hail from the different States of India and some have even come from the border countries like Nepal and Bhutan. Apart from the normal section in the Secondary Wing we have an adjunct of Plus Two classes with three streams running simultaneously —Humanities, Science & Vocational (Agriculture).

HUMANITIES : Of all the three streams the Humanities is the biggest section since naturally more students opt for Arts subjects. This number is swelled by those who for reasons such as non-admission in Science and Agriculture naturally have to seek the shelter of Humanities subjects. It is heartening to note in this connection that quite proportionate to the role strength the results this year have been equally encouraging as the following statistics will indicate: No. of students appeared : 49. Out of this 14 stood in the II Division; 30 in the P Division and 4 Compartmental.

SCIENCE : It is not uncommon that the students have a special fascination for Science subjects, a good trend in itself, but the provision for their accommodation are limited and normally like other sections, the Science class is crowded with swelling number than its intake capacity. This year we have over 40 students in class XI alone while the normal intake capacity is only 25. In spite of these and other practical difficulties the results this year are not that bad as the following figures will indicate :
No. of candidates appeared : 33
Out of this figure, 14 passed in the II Division; 15 passed in the P Division and 1 Compartmental.

AGRICULTURE (VOCATIONAL)

We are proud to report here the fact that the Institution has, among other disciplines, an attached Agriculture Wing. The philosophy behind the introduction of this aspect of education is that the people dwelling in the hill areas of the district of Darjeeling are basically agricultural and in :the fitness of things, it is quite relevant and natural that the candidates have the unique opportunity to learn the

principle and practice of agriculture which they can apply in their practical life situation as they come back to their rural world.

The results of the last Public Examinations appear as follows :

No of candidates appeared : 35
Out of this 5 passed in the I Division
27 passed in the II Division
and 3 Compartmental.

Sectionwise, the Public Madhyamik Examinations were held in the month of March, 1983. Their results stand as follows :

No. of candidates appeared : 111
Out of this, 1 passed in the 1 Division
16 passed in the II Division
49 passed in the III Division
and 23 Compartmental.

SCHOOL FOUNDATION-CUM-PRIZE DAY: The Annual School Foundation-cum-Prize-Day was observed on the 26th. March, 1983 in a befitting manner. In an effort to facilitate adequate accommodation for guests and students this time the function was held at the Mill Ground. It was a great honour for the institution to have one of its alumni Mr. T. Wangchuk, WBCS, Second Officer, Kalimpong, to be its Chief Guest who presided and gave away the prizes.

INDEPENDENCE DAY CELEBRATION :

Like the previous years the School observed the 15th. August Independence Day with usual honour and dignity. The selected pudils of the Secondary Section, the NCC Cadets, Scouts, Cubs along with the School Captain, Vice-Captains and Prefects marched down to the Mela Ground to take part in the day's function. The mass drill display put up by the School contingent befitting the occasion was vary much appreciated by all. In this connection, the School thanks Mr. K. B. Pradhan and all other co-operating members of the staff who really laboured hard to achieve the honour.

DEBATE COMPETITION :

With regret I have to say that due mainly to the paucity of time we could not organise Inter-House Debate Competition this year, but a short yet stimulating Debate Competition was arranged between the selected students of the Plus Two classes. In this competition Class XII was declared winner scoring 527 points. The following participants were adjudged the best speakers, pointwise :—

1. Love Lepcha XII (Sc.) 113 points
2. Zamir Alam XII (Ag.) 111 points

The sole credit of organising the Debate in an efficient manner goes to two senior staff members, Mr. B.C. Misra and Mr. K.R. Thapa. It is hoped that this aspect of school activity will continue without any interruption in the years to come.

REGULAR CLASS SESSIONS :

This year we have had a really tough time keeping in line with the normal academic time-table due to the Punchayat elections. We had to sustain a loss of quite a number of working days as nearly all the members of the teaching staff of both Primary and Secondary sections were requisitioned by the State Government to undergo election

training classes and thereafter detailed to duties to conduct elections in different villages. Coupled with this, conducting a number of Public Examinations to which the School is heavily subjected for quite a long time has become an inevitable necessity. Therefore, in an effort to salvage the precious academic periods from this sort of secondary business, we are left with no alternative but to hold in check our exuberance for the extra-curricular activities.

FAREWELL : With heavy heart the Institution bade farewell to the retired teachers of the School in a befitting function organised for the purpose. To mark the occasion, a short life sketch of all the retiring members of the staff was presented to the assemblage of pupils and staff by Mr. B. K. Subba, Asst. Head Master. Teachers honoured on this occasion were : Messrs. B. J. Pradhan, P. P. Mukhia, K. D Sombar, R. T. Ali, D. S. Karthak, B. H. Chemjong and Rev. M.H. Subba.

STAFF POSITION : The School is, by and large, well staffed, and as such is running smoothly and properly like a well oiled clock. Currently, Mr. D. D. Sharma, B.Sc. (Hons.) is on B. Ed. deputation in Viswa Bharati University, Santiniketan, and Mr. Jagat Sahara Rai, B.Sc. an ex-student, has been appointed as a substitute for Mr. Sharma. Mr. G. S. Tamang, an ex-serviceman resigned his post in the clerical section to accept new appointment in the banking service elsewhere. Mr. Kogen Rongong, another ex-student of this Institution, has been appointed in the office section in place of the late J.J. Rai.

SCHOOL CENTENARY FUND :

The plans are already afoot to construct a Centenary Hall a befitting memorial to the founding fathers of the missionary work pioneered long ago in the hill district of Darjeeling. To materialise this vision, the School needs money to the tune of Rs. 5,00,000/-, keeping in line with the prevailing price index. In this connection, let me tell you that the fund position thus far raised by the School from the students by way of donation etc. is much less than what we need for the purpose. Keeping this objective in view, we had therefore already sent out appeals to the alumni of the Institution, well-wishers and donors to come forward with their generous share so that we may with their best possible co-operation, achieve the target before it is too late.

THE GYM HALL : I am sure our readers will be certainly glad to know that the Gym hall stands to fulfil the long felt need of the institution as far as the indoor sports facilities are concerned. Our students, both regular and external, and also some interested youth of the town are receiving the full benefits of this facility. I think the Gym hall has now been able to fulfil

the old time saying, 'strong mind in the strong body' in the lives of many an ambitious sportsman.

From this year, in order to cope with the increasing number of Primary children we have decided to shift part of the infants class down to the Gym hall. This has greatly eased our accommodation problem in the Primary Wing. Surely enough, the hall now seems to serve a double purpose : children's class which goes till 2 O'clock in the afternoon and thereafter, the same is converted into a game hall. Besides these, the hall is being profitably used for organising socio-educational programmes, educational exhibitions, and other allied cultural functions including film shows sponsored by the Field Publicity Department, Government of West Bengal.

REPAIRS / MAINTENANCE ETC. :

Every year the School spends quite a big sum for the purpose of maintaining/repairing the hostels, Primary and Secondary buildings and others adjuncts attached to the Institution. You will be happy to know that with some balance left with us, this time, we have been able to improve the staff toilet to some extent.

HIKING/TREKKING :

I am happy to report here that the School has been able to organise hiking/trekking for some of the interested senior class students as part of their extra-curricular activities. Ably led by Mr. Zion Lepcha, a young and energetic teacher, the group visited Munsong, Mangpu and other places of interest. It is hoped that this aspect of education will receive its due place in the regular school curriculum in near future too.

PA SET PRESENTED TO THE SCHOOL :

It has been a matter of great pride for me to report here that the members of the Secondary staff at their own initiative presented a gift containing one portable mike and another complete set of 60 watts PA system to the Institution. Words fail to express my deep gratitude to all my dear colleagues for their magnanimous gesture which unfailingly reflect the unity of purpose we all, as the SUMIANS, endeavour to seek and achieve. The gift was thankfully received on behalf of the Institution by Mr. B.K. Subba, Asstt. Headmaster on 13 February, 1984 in the Secondary staff room. We assure you that these equipments will be profitably used in all the activities of the School.

OPEN ART COMPETITION :

Interesting still to report is the fact that an Open Art Competition was held among the interested pupils of the School. On examination, Dinesh Shankar of Class XII (Sc.) was adjudged the best in this competition.

EXCURSION : This year a group of Class XI students led by M/s Sahid Ahmed and N. K. Nag went on an educational tour. I believe, the students had the unique opportunity to learn many useful lessons apart from the book knowledge by way

of this tour programme. This time their itinerary included Delhi, Agra, Mathura, Fatehpur Sikri and several other important historical sites.

In conclusion, I express my deep gratitude to all my colleagues in assisting me run the Institution smoothly and efficiently during this year of stress and strain. I must say that they were one with me in holding the big " SCOTTISH FORT " even more so at times when I was often called away from School to attend to the responsibilties other than educational. My thanks are due to School Captain, Vice-Captains and Prefects who too equally joined hands in helping the School maintain proper discipline within the School precinct. While thanking them all for the best possible co-operation extended to me in various capacities in the years gone by, I eagerly look forward to receiving the same in the years to come.

P. R. PRADHAN
Principal

APPEAL FOR CENTENARY FUND

The School completes a hundred year of memorable and fruitful existence on 31st. March 1986.

The Staff Council and the Board of Management S U. M Institution have decided to observe this occassion in a befitting manner and as a Centenary memoriam, decided to have a commodious auditorium completed by February 1986.

The School appeals to all friends, wellwishers both within and without the country to donate generously for the purpose.

Any amount sent to the Principal for the purpose will be thankfully accepted.

The Openers—with shrill voices and solemn faces.

The last minute touches—
Chief make-up men Sri. P. T. Bhutia and Sri Z. Lepcha.

Going full tilt—
The holi-dancers, contagious gaity and hilarity.

Aspiring discowallahs.

Editorial

Though bit late it gives us immense pleasure in being able to bring forth this XXIX volume of Sumite Annual. This volume is being arranged to be distributed on the occassion of School's 98th. Foundation Day Function.

The Centenary Year of the Institution approaching fast may I draw the attention of our readers to an article printed elsewhere in this volume. This special article is by one of our former student Shri Hamid Quareshi. In this article Mr. Quaresh. has very fittingly expressed the feeling of the Institution had it been a living being ! Now that institution under whose portal those thousands of students who have come out in the various fields of life, pondering over the past years spent in the School—their ALMA MATER may definitely fill the void expressed in the article. While the time is still good for taking up such schemes which may become land-mark in the life of the institution may we appeal to all our students and well wishers to come forward and meet so that finalisation of schemes for the Centenary Year which is only two years hence could be made and executed.

There has been quite a change in the programme of Work Education in Class IX & X. The items selected by the West Bengal Board of Secondary Education in this sphere are socially useful and is productive in nature. Our first batch of students are appearing with the new projects this year Out of eleven items of productive work prescribed for class IX & X almost all activities are to be provided with material facilities and a qualified teacher The school had to bear quite an expense to meet these two ends. A teacher had to be selected and sent for getting first hand knowledge of the projects and raw materials to be bought and that too invariably from

far away places like Siliguri and Calcutta. In any case it is a matter of satisfaction that the projects have been completed and we are able to manufacture phenyle and ink within the campus.

1983 has been a very fruitful year as far as the results of Higher Secondary vocational stream are concerned. Out of 35 students 5 got 1st Division while 27 of them were placed in 2nd Division. A few of them missing the 1st Division by bare margin marks. Some of these successful candidates have already been selected by the Government to undergo B S.c. Ag. (Hon) & Vet Course in B.C.K.V. University. Incidentally this Institution has the privilege to send maximum numbers of students for these courses. A time may come when all posts under the Department of Agriculture in the District will be manned by our Ex-SUMIANS.

Shri P. R. Pradhan, our Principal, has been re-elected Chairman of Zilla Parisad, Darjeeling for the second term. Our congratulation goes to him for his grand success. We do hope with his zeal and sense of service and with his vast experience in the field of Education and Public Service will lead the District to the zenith of success.

Better late than never as the adage goes, 1983 had been a year when we bade farewell to 6 of our teachers and non-teaching staff. Some of whom have retired long ago. It was just to say to them a big THANK YOU and to express how grateful we are! We only hope and pray that the Almighty give us fortitude with which we can follow the path of service which they have shown us.

Let it be for us A RAISON D'ETRE.

B. K. Subba

'.....And I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

(Robert Frost)

Some ANHS/SUMI 1984 Madhyamik (P)
candidates with the teachers

सुमाइट
कालिम्पोङ्
१९८३

हाम्रो स्कूलको खेल

रूदेन सादा
छैटौं श्रेणी 'ख'

पहिलेको समय देख
खेलदै आएको मैन
बहुतै राम्रो खेल्छ
सबैलाई छक पार्छ।

जहाँ जान्छन् यही सफलता
खेलाड़ीको खेलमा
हाम्रो खेलाडी राम्रो खेल्छ
दुइ खुट्टाको भरमा।

जहाँ जाने जहाँ खेल्ने
प्रिय खेलाड़ी हाम्रो
हुन्छ गोली खुट्टाको खेला
खेल्छ अति राम्रो।

आयो खेलाड़ी मैदानमा
काली सेतो वस्त्र लगाई
खेल्यो गोली छकाई-छकाई
खुशी पाऱ्यो सबैलाई।

एक्लो, एकान्तमा रहेको
एक सुन्दर दृश्य भरेको
अत्यन्त नाउँ चलेको
हाम्रो एस० यु० एम० आई०।

यहाँ यस्तै नै रहेछ

सोनाम काबो
बाह्रौं श्रेणी
(कृषि विज्ञान)

आज औंसोको रात, चारैतिर चुक घोप्टिए-को केवल लम्पसार कालो अलकत्रे बाटोको किनारमा मधुरो बिजली बत्तीहरू, मानो ती बत्तीहरूमा पनि उदासी छाएझैं.....अनि .....अनि कता कता किरा फटेंग्राको मात्र आवाजहरू करिब रातको दश बजेको होला त्यो मधुरो बत्तीको रोशनीमा एउटा कालो मानव आकृति. लरबरिएका पाइलाहरू अघि बढ्दै छ अनि बर्बराउदै पनि ...हाय मेरो जीन्दगी, यो कस्तो मेरो भाग्य, हे भगवान तैंले किन मलाई गरीब घरमा जन्माइस् ? उफ मेरी आमा गरीब छिन्, पिता वृद्ध। म कस्तो बोझ उनीहरूका निम्ति ? उफ कस्तो बोझ .....

रातले बिदाई भन्छ नौलो बिहानीले दिन-लाई बिहाउँछ. दिन उज्यालिँदै आउँछ, दुनियालाई गतीको आरामदेखि उठाउँदै आफ्नो आफ्नै कर्तव्यलाई निभाउन अनि नौला जोशहरूको सूचना प्रत्येकलाई यो शुभ बिहानले यसरी दिन्छ। अहिले बिहानको सात बजेको छ तर रमेश अझै पनि उठेको छैन, उसकी बुढी आमा चुल्हो सल्काई रमेशलाई उठाउँदिन् अनिमात्र रमेश उठ्छ तर हृदय भरि व्यथा र वेदनाहरू साथ, टाउको दुखेको निकै भान हुन्छ कारण राती रमेशले मनको पिरमर्का भुल्नलाई निकै पिएको थियो, हठात् आमाको प्रवेशमा रमेश झस्किन्छ, आमा हातको चिया टेबलमा राख्दै भन्छिन् —"ए रमेश राती कहाँ गएको थिइस् ? निकै पारा ल्याउँदैछस् कि क्या हो ?" उत्तरमा रमेश भन्छ—"हैन हो अरुणकोमा गएको थिएँ अनि अलिक ढिलो भयो।" आमा भान्सामा आन्छिन् केवल उसको बुढेसकालको खोकी-को आवज मात्र आँउछ...खक...खक..... खक। यता रमेश फेरि सोचाईहरूमा विभोर बन्छ, कति दिन बुढी आमालाई ठगेर खानु ? बुढो बाबुको पेन्सनमा कति दिन आफुलाई पाल्नु ? आखिर म त पुरुष हुँ मैले संसार हेर्नु छ, घर चलाउनु छ, आमा बाबु-लाई पाल्नु पर्छ तर...तर.. म बेकारी नै छु, मेरो निम्ति सबै आफिसका ढोकाहरू बन्द छन्, हातभरि प्रमाणपत्र बोकी म सबै आफिसको ढोकाहरू ढकढकाउँछु तर...तर ...सबै व्यर्थ छ। अहिलेको समाज मानो नोकरीको निम्ति आफ्नो बाबु धनी वस्तु पर्ने रहेछ जसले सबैलाई सुशा पान सक्छ तर म त गरीब बाबु र आमाको छोरो, म सित कुनै घुस दिने पैसा न छैन, यसर्थ म बेकारी छु, सायद...म जोल्पिनि बेकारी नै हुन्छु होला .. बेकारी। यसरी नै यहाँ रमेशको जीन्दगी हताशिन्दै मुर्झाए-को फूल झैं अघि बढ्दै जान्छ।

समय त गतिशील छ कसैको रोकावटमा यो रोकिने वस्तु नै हैन, यो समय निश्चय बनेको छ। रमेशको निम्ति—कारण यसले रमेशलाई पखिँदिएको छैन, रमेश पल-पलहरूमा आफु-लाई बुढो भएको थाहा गर्छ। हप्ता महीना गर्दै समय अघि बढ्दै जान्छ, मौसमहरूमा परिवर्तन आउन थाले, चारैतिर हरियाली छाए छ बर्वैचामा ढकमक्क रँगबीरंगी फूलहरू फुल्छन्, मानो प्राकृतिले आफ्नो दुलहाको प्रतीक्षामा रातो घुम्टो ओढे झैं, अनि प्राकृतिमा खुशियालीका दिनहरू वर्षको आभास हुन्छ, तर...तर...रमेशको बेकारी समस्याको हल अझै भएको छैन। आज बुधबार बिहानदेखि नै घाम निकै कड़ासाथ लागेको छ, रमेशलाई

आज कतै जान मन पर्दैन, के के सोच्न लाग्छ आफु बेकारी छ, पढ़ेर पनि बेकारी बनेको देखी आफैलाई धिक्कार्छ अनि ती सबै निर्दय आफिस र सरकारमाथि ठुलो विद्रोह गर्न मन लाग्छ, बजारका गल्लीहरूमा जुलुस-को भीड़ लगाउन सोच्छ तर...उ आफै विवस बन्छ कारण सरकार सरकार नै हो...।

जीवनको प्रत्येक कुरादेखि हार खाएको रमेश, एउटा [illegible] ...नोकरीको तलाश गर्दा गर्दै हार [illegible] उदास छ। केवल [illegible] ....आज पनि रमेशले नि[illegible] अलकत्रे बाटोको छातीमा एक सुरमा रमेश एउटा विरही गीत गाउँदै घर जाँदैछ बाटो अन्धेरो छ अनि छ शुन्य...रमेशले बुढी आमालाई मधुरो धिब्री बत्तीको रोशनीमा छोराको प्रतीक्षा गरेको टाड़ैबाट देख्छ, रमेश आफैलाई संभाल्दै आमाको सामु सज्जन बन्न खोज्छ, आमाको अनुहार उदाशीपन छल्केको अलग्गै जान्न सकिन्छ र पनि आमा उज्यालो अनुहार पार्न भरसक कोशिषमा सफल बन्दै भन्छिन्—छोरा काम पाइस् ? प्रत्युत्तरमा रमेश केवल टाउको हल्लाउँदै 'अँ.....हँ' भन्छ। छोराको 'अँ.....हँ' शब्दले आमाको मनमापनि दुःख उब्जाँउछ अनि भान्सा घरमा गई छोरोको बेलुकीको खाना रमशको सामु राखिदिन्छिन् र आफु चाँहि वृद्ध पतिको सेवामा आफ्नो कोठा तर्फ लाग्छिन्।

यता रमेशलाई त्यो रोटी खान मन लाग्दैन, उसलाई कता कता लाज लाग्छ, आफु यत्रो लाठे तन्देरी भएर पनि वृद्ध माता-पिताको कमाईमा पालेको देख्दा। रमेशलाई आज एक-दमै लाचार अवस्थामा असहाय भएर जिएको अनुमान हुन्छ। यत्रो संघर्षपूर्ण जीवनमा आफैलाई हारेको पाउँछ। तब उसको मनमा कुराहरू खेल्न थाल्छन्, मन हताशिन्छ अनि .....बाकसका प्रमाण-पत्रहरू झिकी च्यात्न थाल्छ। अकस्मात् उसका आमा-बाबु सामु आई अचम्भित बन्दै भन्छन्—'ए रमेश तैंले यो के गरिस् ? तैंलाई के भयो ? छोरा, तँ पागल [illegible] ? रमेश केही बोल्दैन। साँच्चै आज उ पागल [illegible] भएको छ। आमाका आखामा आँसु [illegible], [illegible] पिता-माता छोराको [illegible] आफ्नै भाग्यलाई दोष दिन्छन् अनि भन्छन् [illegible] छोरा यो [illegible] मेरो हो, तर छोरा [illegible] छोरा हास् तैंले नै आज हरेस खान्छस् भने त भोलिको नौजवानहरूले के गर्लान् यसर्थ छोरा हिम्मत नहार यहाँ यस्तै नै छ।' रमेश अझै पनि केही बोलेको छैन, रमेश होशमा आउँछ तब उसलाई आफै लाटो भए जस्तै लाग्छ अनि भन्छ—'हैन आमा, बुबा अब मसित नोकरी गर्ने कुनै शौक छैन सायद नोकरीको त अब नाम पनि लिँदिन होला कारण हामीहरू गरीब छौं, तब भन्नोस् यहाँ मलाई कसले नोकरी दिने ? गरीबको यहाँ कुनै अस्तित्व नै छैन, बुझ्नुभो अस्तित्व नै छैन। हामीले जस्तै आवाज उठाए पनि यी दिवार बाहेक अरू कहिँ टाड़ा पुग्ने छैन यदि पुराउनु नै हो भने हामी पनि एउटा धनी मानिस बन्नु पर्छ, यसर्थ आमा...बुबा .....मलाई क्षमा गर्नोस्.....छोरा भएर आफ्नो कर्तव्य निभाउन असमर्थ बनें, तपाईं-हरूलाई सुखमा राख्ने मेरा सपनाहरू पनि आज त कता कता सपना जस्तै लाग्दै छ। हाम्रो गरिबीपन नै मेरो निम्ति अभिशाप भयो। के भनौं आमा.....तपाईंलाई के भनौं यहाँ यस्तै.....रहेछ आमा-बाबा यहाँ यस्तै नै रहेछ।'

हामी नेपाली

किशोर राई
एघारौं श्रेणी (विज्ञान)

नेपाली नेपाली नेपाली
खुकुरीले बनेको इतिहास
कलमले कोरिदेऊ
जिउँदो आत्माको सन्देश हाम्रो
विश्वलाई सुनाइदेऊ ।

कथित कथा झैं बन्न लागेको
हाम्रो यो वीरताको इतिहास
अझ साक्षात रूपमा झल्काइदेऊ ।
मेटिँदै गएको हाम्रो अस्तित्व
वीरताको झलकमा देखाइदेऊ ।

भत्किएको झोपड़ीबाट
बनेको वीरताको इतिहास
जिवीत मानवलाई सुनाइदेऊ
योद्धाको विधवी पत्नीको हृदय
योद्धालाई सुम्याउने मानिसले बुझिदेऊ ।

बारूद र गोला संगीनको घोचाई
थाप्ने हाम्रा वीरहरूको छाती
जिउँदै रहेको कथा सुनाइदेऊ
शत्रुहरूको शिर चुढ़ाउने खुकुरीमा
अझ त खिया नलागी छाडिदेऊ ।

आफुसंगै बिग्रँदै गएको
अस्तित्व र वीरपना हाम्रो
आफ्नै जातित्व संग बाँधिदेऊ
मृत्युदेखि भाग्ने नेपालीलाई
टिस्टा रंगीतको कसम खुवाइदेऊ ।

हाम्रो संस्कृति

पारस थापा
कक्षा आठौं (क)

पहाड़भित्रको सुस्त पवनमा,
नाच्दै खेल्दै हुर्किएका हामी,
आफ्नो आफ्नै संस्कृतिमा,
गाउँदा गाउँदै अल्झिएका हामी ।

अहो !
हामी कति खुशी छौं,
हाम्रो आफ्नै संस्कृतिमा
तर खोई हाम्रो संस्कृति,
यो त अब पुरानो भयो ।

अरे !
हामी अब पथ भ्रान्तिक भयौं,
हामीले अरूको ईर्ष्या गर्‍यौं,
त्यसैले हामी खुशी छैनौं,
किनकि—
आह्लिसभित्र भुत्भुती खेल्यौं ।

हारमा जीत

कर्ण बहादुर चामलिङ
आठौं श्रेणी

मेरा यी सबै जीवनमा भार लिने
प्रत्येक पथमा कुदिदिने,
मेरा यी जति कामहरू
खुट्टाहरूले लम्किदिएर
हातहरूले गरिदिने,
घरदेखि पाठशाला
पाठशाला देखि घर गर्दै लम्किदिने
मेरा यी प्यारा खुट्टाहरू
औ पाठशालाका सबै कामहरू गरिदिने
मेरा प्यारा हातहरू,
अनि हार भएको बेला पनि
जीत बनाइदिने
मेरा यी खुट्टाहरूको आज यहाँ
पाइला भुमि दबिएर गएको छ।
अब कल्पनाका यादहरूले
बिछोड़का यादहरूले गर्दा
कहिले काँही रोइदिन्छु
फेरि कहिले हाँसिदिन्छु,
यसकारण यही कल्पनाहरूका भावनाहरूले
कहिले यता कहिले कता
कुदिदिन्छु पागल मैं सधैंभरि
तर एकछिन त नहिँड़ला ?
सधैंभरि हिँड़नैपर्दोरहेछ,
मानव जीवनका पाइलाहरू
सधैं सधैं हिँड़नैपर्दोरहेछ ।
रमाइलो संझनामा हाँसिदिने
दुःखद संझनामा रोइदिने,
मेरो यो एक्लो जीवन,
तर यहाँ सपनाहरूका संझनाले
विपनाहरू भुलाइदिन्छ,
तब प्रत्येक संझनाले गर्दा
आज यहाँ
हारमा पनि जीत भएछ ॥

साहित्यमा प्राकृतिक–धारा

उरगेन लामा
बाह्रौं श्रेणी (विज्ञान)

विश्वको प्रत्येक साहित्यको थाल्नी धार्मिक ग्रन्थहरूबाट भएको हो भनी हामी भन्न सक्छौं, भनौं साहित्य धार्मिक ग्रन्थहरूको नक्कल र देखासेखी हो । यिनै कतिपय कारणहरूले गर्दा हामी अज्ञान रहनुपर्न सक्छौं । यिनै ग्रन्थहरू अध्ययन गर्न हाम्रा पूर्खाहरूले जानी नजानी आफ्नो सजिलो भाषामा अनुवाद गर्न थाले । यस्तै आकार र ढंगमा लेख्न पर्ने रहेछ भन्ने ठानेर आफ्ना आफ्नै पाराले साहित्य कोर्न थाले । यिनै कतिपय खुटकिलाहरू नाघ्दै आज साहित्य यस श्रेणीमा आइ पुगेको छ । जो हाम्रा पूर्खाहरूको कठोर परिश्रमको फल हो ।

विश्वको हरेक साहित्यमा युगानुकूल परिवर्तन आएता पनि हाम्रो नेपाली साहित्यले त्यस अनुसार फस्टाउने मौका पाएन । त्यसमा एक त मुख्य कारण के थियो भने त्यस बेलाको नेपाली समाज छिन्न-भिन्न अवस्थामा थियो; विभिन्न राजाहरूको अधिनमा थियो, विभिन्न राजाहरूको अधिनमा भाषा बोलिन्थे । यस्ता बाइसे, चौविसे राजाहरूलाई पृथ्वी नारायण शाहले एकत्रित गरेता पनि पछिबाट आएको राणाहरूको क्रुर शासनले शिक्षामाथि अठोट नियन्त्रण गरेकाले साहित्यको हावा चल्न सकेन । त्यस बेला धार्मिक र वीरगाथा गाउनसम्म पाएका शोषित कविहरूले फेरि बुजुर्ग पण्डितहरूबाट नेपाली त भाषा नै होइन, नेपाली साहित्य लेख्नु संस्कृतको हत्या हो भनी झण्डा हलाए । उनीहरूको दृष्टिमा जनसाधारणले नबुझ्ने भाषा नै साहित्य हो भन्थे । यस्तो कठोर चेपबाट चेप्टिएर नेपाली साहित्यले उम्रनु परेको थियो । जसमा वीरगाथा र धार्मिक गुनगानले साहित्य अघि बढ्न थाल्यो । लगभग दुइ सय वर्षसम्म नै यस रोगबाट नेपाली साहित्य फुट्न सकेन ।

पश्चिमी साहित्यलाई वीरगाथा र भक्तिरस जस्ता रूढ़ीग्रस्त साहित्यले नथिचेको होइन । यद्यपि उनीहरूमा जागरण चाँडै आयो । उन्नाइसौं शताब्दीको शुरूदेखि नै साहित्यमा मौलिकता आयो । विश्व साहित्यमा प्रकृतिको वर्णन गर्नेहरूमा मुख्य श्रेय वड्सवर्थलाई छ । वड्सवर्थ जो आफूले पुराना साहित्यमा नाम कमाए पछि नयाँ साहित्यको शुरूआतमा रूढ़ीवादी लेखकहरूबाट थोत्रा भटारा कम खाएको होइनन् । उनले लेखेका कविताहरूलाई पुराना विचारकहरूले कटु आलोचना गरे "यसले कविता लेख्न के जान्दछ ? यसले त कविताको परिचय पाउन बाँकी नै छ । खोला, जंगल र बादलहरूको कविता लेख्ने पनि कोही कवि हो ?" तर उनले आफ्नो प्रयास जारी नै राखे । फलस्वरूप एक दिन विलियम वड्सवर्थका कविताले विश्व साहित्यमा तरंग मच्चायो । पी० बी० सेलाजोन किट्सले प्रकृतिको वर्णनमाथि गोड़मेल गरे । हुन त वड्सवर्थ भन्दा पहिले पनि साहित्यमा मौलिक (प्राकृतिक) प्रयोग भइसकेको थियो । पाश्चात्य साहित्यमा १६औं शताब्दीको शुरूतिर रबर्ट हेरिकले केही मात्रामा प्रकृतिको वर्णन गरेका थिए । उनको "टु ब्लुजम"-मा सानो उदाहरण पाउँछौं—

"Fair pledses of a fruitful tree
why do ye fall so fast ?
your date is not so past."

यद्धपि उनका कविताहरू उनीसितै बिलाएर गए ।

संस्कृत (पूर्वीय) साहित्यका धुरन्धर विद्वान महाकवि कालिदासको नाम प्रकृतिको वर्णनसम्म ट्याप्प जोड़िएको हामी पाउँछौं। जो वड्सवर्थ र रवर्ट हेरिक भन्दा कैयौं शताब्दी जेठा हुन् । उनको शाकुन्तलम नाटक विश्वको प्रायः सबै भाषाहरूमा प्राप्त छ । उनका अरू काव्यहरू (जो प्रायः पद्यमा छन्। 'मेघदुत,' 'कुमार संभव'-ले विश्व साहित्यमा ठूलो सघाउ पुऱ्याएको छ । शाकुन्तलममा कविको त्यस वेलाको प्रकृतिको वर्णनसँग आजका कविहरूले काँध जोड़न पनि धकाउनु पर्छ । यसमा चरा बोल्छन्, रूख-पात इशारा गर्छन्, पशुहरूले शकुन्तला-को विदाईमा वरर आँशु चुहाउँछन् फूल पातहरूले सजिव भूमिका निभाएका छन् । यौवन विश्लेषणमा पनि कविको हात अतिनै निखारिएको पाइन्छ—उनका प्रायः सबै काव्यहरूमा। जो हामी आजभन्दा लगभग चौविस सय वर्ष अघिको कल्पनासम्म पनि गर्न सक्तैनौं । उनका काव्य "मेघदूत" मा बादलले समाचार बोक्छ । नायक ज्यादै पत्नी प्रेमी छ, उ एकै क्षण पनि पत्नीलाई आँखादेखि ओझल भएका देख्न चाँहदैन । यस्तो असफलताले गर्दा उसले काम बिराउँछ। जसको फलस्वरूप उसले पत्नीदेखि विछोड़िनु पर्ने श्राप पाउँछ। यस अवस्थामा उ ज्यादै खिन्न हुन्छ अनि बादल-लाई आफ्नो प्रेमिकाको निम्ति खबर पठाउँछ। नाटक, महाकाव्य बाहेक उनका अरू धेरै फुटकार कविताले प्रकृतिको छाया हाम्रो अघि छर्लङ्ग पारिदिन्छ ।

यिनै महान् पूर्वजहरूको वरदान पाएर नेपाली साहित्यमा लेखनाथ पौड्याल जन्मे 'ऋतु विचार' लिएर । हामी लेखनाथ पौड्यालको 'ऋतु विचार'-लाई नै प्रथम मौलिक (प्राकृतिक) काव्य भन्छौं। कतिले कालिदासको "ऋतु संहार" भने पनि मोतिराम भट्टको "पिकदुत" जस्तो छैन । जो सोझै "मेघदुत"-बाट उद्धृत पाइन्छ । तर 'ऋतु बिचार'-मा भने हामी लेखनाथ पौड्याल-को चातुर्य र ढङ्गको अघि झुक्न कर लाग्छ ।

उनी पछि नेपाली साहित्यमा कविहरू फटाफट प्रकृतिसँग मिसिन थाले । साहित्यमा नयाँ चेतना आयो । उनले हल्लाई दिएको तरंगले गर्दा कविहरू सुन्दरी-जलमा दृष्य हेर्न पुगे, नेपाललाई हिमालको काखमा देख्न थाले, चरा गाउन थाले, रूखपात र फूल-हरूको सौन्दर्य बढ्यो । लक्ष्मी प्रसाद देवकोटा, युद्ध प्रसाद मिश्र, सिद्धिचरण श्रेष्ठ आदि प्रकृतिसँग पोड़न थाले ।

लेखनाथ पौड्यालको 'ऋतु विचार'-ले ल्याइदिएको चेतनाले नेपाली साहित्यलाई नयाँ माड़ दियो । यसैले चुड़ामणि बन्धु भन्नुहुन्छ "मध्यकालिन कविहरूले प्रकृतिको वर्णन यत्र-तत्र गरेता पनि उनीहरू शहरिया सभ्यताको वर्णन गर्थ । लेखनाथले झैं पृथ्वीको सौन्दर्य देख्ने दृष्टि भएका कवि उनीभन्दा अघि थिएन ।"

साँच्चै उनको लेखाईमा रोचकता, शब्द व्यञ्जना र मिठासले गर्दा त्यसै पढ़ौं जस्तो लाग्छ । उनको शब्द चुनाई ज्यादै राम्रो छ। उनको एक लहर हेर्दा हामीलाई याद हुन्छ। 'आकुरा पिपिरा, साना काङना, चिउला टुसा'—यस्तो अनुपम वैभव भएका कारणले गर्दा होला उनी लेख्न पनि निर्वक्क अघि सर्थे ।

आधुनिक शिक्षा

इम्मानुएल थोमस नाम्ब्यो
एस० एस० जी० सी० (इ)
बाह्रौं श्रेणी (कला)

आधुनिक शिक्षा कस्तो ?
ढुंगासरिको भात जस्तो,
नखाई पनि हुने,
चुहुने बोरा जस्तो
जति थप्यो उति खाली,
जय बंगलाको पत्लुन जस्तो
फिटिङ्ग नगरी पनि नहुने ।

आधुनिक शिक्षा कस्तो ?
दोकानको महाजन जस्तो
नठगी पनि नहुने,
दुध बेच्ने ग्वाला जस्तो
पानी नमिसाए नहुने,
राजनैतिक नेता जस्तो
दुइटा नाँवमा खुट्टा नहाली नहुने ।

आधुनिक शिक्षा कस्तो ?
अँठ्याउनु सम्म अँठ्याइरहेछ
बोक्सी बुढ़ीले जस्तो ॥

जननी

भीम प्रसाद शर्मा
एघारौं श्रेणी (कला)

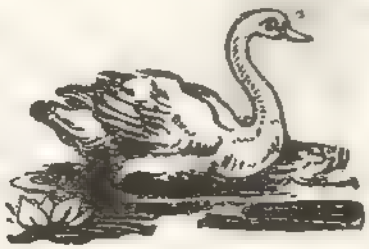
कति दुःख र कष्ट सही
कति भोको र अनिँदो रही
व्यंग्य र भनाई कति सही
कति प्रार्थना र उपासना गरी—

हे मेरी जन्मदायिनी आमा
हे मेरी पुज्यनीया आमा
कत्रो ठुलो त्याग यो तिम्रो
कत्रो महान बलिदान यो तिम्रो ।

पालन पोषण गरी मलाई
महान् बनायौ शिक्षा पढ़ाई
कुबाटोबाट जोगाई भगाई
हिँड़ने प्रेरणा दियौ मलाई

कहिले मिठो रसिलो आशिषले
कहिले तिम्रो प्यारो वचनले
अमृत पिलायौ तृप्त गरायौ
संसार चिन्नाउने बाटो बनायौ ।

अर्चना ! तिमी जननीप्रति
बलिदान तिम्रा खासा अति
महान् बनाउने आशा राम्रा
धन्य ! माता उद्देश्य तिम्रा ।



शिष्टचार विरोधी भएँ !

डिटोन सुब्बा
बाह्रौं श्रेणी 'कला'

म आएँ शरण पाएँ यहाँ,
न्यानो छहारीमा आफैलाई तताएर।
घमण्डी बने पानीको छालसरह,
सर्वस्व बिर्सिएर।

क्षमाप्रार्थी बन्दै जाँदो कालमा,
पाठशालालाई मायाहरू।
हृदय झुकाउँछु गुरूजन सामुमा,
क्षमा गरून् मेरा भूलहरू।

शिष्टचार सिकाउने पाठशालामा,
सुनेछु उल्टो "शिष्टचार विरोधी बन"।
गुरूजनलाई श्रद्धा गर्न,
त्याकत ममा रहेन।

र अन्तमा एस० यु० एम० ई० (सुमी) मेरो,
स्मृति स्तम्भ बनोस अर्को युगमा।
यसरी नै सर्व अशिक्षित समाजले
शरण लिन आउन् यसमा।

'रसिक'-को स्मृतिमा

प्रभात रिजाल
एघारौं श्रेणी (विज्ञान)

डुबेर तिम्रो रसमा, रसिक
एउटा कविता कोर्दछु।
साहित्यको निम्ति बाँच्न चाहने
उदाहरण प्रस्तुत गर्दछु।

दरिद्रताको कालो अंधकारमा बाँचेर
तिमी उज्ज्वल भयौ।
साहित्य सिँढीमा चढ्दा-चढ्दै
'लगन' र 'दोभान' दिई गयौ।

एउटा कलिलो कोपिला,
फक्रन नपाई झर्न पऱ्यो।
डगमगाई रहेको सानो नाव,
सहारा नपाई पल्टिन् पऱ्यो।

शैली तिम्रो अझै पनि
रोचक छ अति।
पढ्छौं हामी अझै पनि
त्यसलाई चोटि-चोटि।

चौबिस वसंत मात्र देख्ने,
हाम्रा ती युवा कवि।
साँच्चै नै कति "अच्छा" थिए
हामी सबैका प्यारा कवि।

१५, अगस्त १९५२, कति रमणीय थियो
हामी सबैलाई,
तर हाय! समय कति निष्ठुरी
धोखा दियौ हामीलाई।

हराएको हीरा

छिरीङ निडु भोटिया
एघारौं श्रेणी (विज्ञान)

प्रत्येक बिहान म पाठशाला जाने बाटो-मा कुप्रो परेको, छाला पात्लो भएकोले हड्डीहरू देखिएको, टाउकोमा पुरानो फाटेको बिर्के टोपी लाएको एक बुढ़ो मानिस खोक्दै "हरे राम" को शब्द मुखारविन्दबाट लगातार निकालेकोले उ एक भिखारी हो भन्ने सहजै थाहा लाग्दथ्यो ।

एक बिहान म सदैव [illegible] बाटो भएर जादैं थिएं । एक मोटा मोटी अपरिचित बाहिर निस्केको मानिस पनि मेरो अघि-अघि जादैं थियो । त्यस मानिसले बुढो भिखारीलाई [illegible] खल्तिबाट आठ आना निकालेर बुढा भिखारीको अघाडि फ्याँक्यो । तर त्यस भिखारीले पैसा नटिपेको-मा मलाई हुनसम्मको आश्चर्य लाग्यो र बुढ़ो कहाँ गएर पैसा नटिपेको कारण जान्न चाहें । तर बुढ़ोले भन्यो—"म बजारमा भालु नचाएर खाने मान्छे होइन ।" यस्तो बुढ़ो भिखारीको मुखबाट यस्तो शब्दहरू सुन्दा आश्चर्य नलागेर हुनसम्मको रिस उठ्यो । तर त्यस रिसलाई मुटुभित्र नै राखेर व्यंगात्मक भावमा भनें, "अन्त तपाईं चाहिँ के नचाउने मान्छे नि ?" तर मेरा यी शब्दहरूले उसलाई कोनि के भएछ, उ गहभरि आँसु बोकेर भन्न थाल्यो, "म नचाउने मानिस होइन । तर परिस्थिति-मा नाचिएको मान्छे ।" "परिस्थिति" भन्ने शब्दले मेरो मुटुको भित्री तहसम्म घोच्यो र परिस्थितिले कसरी नचायो जान्न चाहें तर बुढ़ोले मेरो इच्छालाई मान्यता नदिएर भन्न लाग्यो, "नानी, परिस्थितिले, मानिस-लाई हावा पनि बनाउँदो रहेछ, जसको कुनै लक्ष्य हुँदैन, आज मेरो छोरो भए तिमी जस्तै मजबको केटो हुने थियो ।" छोरोको विषय प्रश्न गर्दा बुढ़ोले भन्यो, "मेरो जीवन र छोरोको विषयमा सोधेर आफैलाई किन दुःखी बनाउछौं ।

"बाजे भक्तुहोस् न, म दुःखी हुन्नँ "म अझै उत्सुक भएर सोधें । अन्त बुढ़ो सुनाउन थाल्यो । म अलिक नगीच सरेर बसें ।

"लौ सुन, यसरी मैले भिखारी हुन परेको झण्डै दश वर्ष हुँदैछ । आज भन्दा धेरै वर्ष अघि तिम्रो बुवाको जस्तो मेरो पनि एउटा छोरा थियो अनि म समाजको एक इज्जतदार मानिस थिएँ । ती दिनहरू खुशीसँग बित्थ्यो मेरो छोरा पनि तिमी-हरू जस्तै पाठशाला जान्थ्यो औ छोरालाई पढाएर एक ठुलो मानिस बनाउने मेरो हार्दिक इच्छा थियो ।"

यसरी अतीतलाई दोहऱ्याउंदा बुढ़ोको नयनहरू सजल भएछ । मलाई त्यसको वास्ता थिएन । मलाई बुढ़ोको अतीतमा चाख लाग्यो र सोधें—"अन्त तपाईंको श्रीमति नि ?" यस प्रश्नले बुढ़ोको मुहारमा एउटा मुस्कान ल्यायो । उसको सजल नयनहरू एक दिशातर्फ एकत्रित भयो औ बुढ़ो भन्न लाग्यो, "अँ मेरी श्रीमतिको नाउँ घनप्रभा हो । हामी दुवै ओखल-ढुंगाका निवासी हौं । नानी, ओखलढुंगा मेरो निम्ति वैकुण्ठ हो, किनभने त्यहीं नै मेरो जीवन इतिहासमा घनप्रभा देखा परेकी हो । म उसलाई हृदयबाटै चाहन्थे औ उनी पनि मलाई त्यति नै माया गर्थीं । हामी दुवै खेतमा हलोगोरू लिएर बिहानै जान्थौं अनि बाटोमा सुख-दुःखको कुरा गर्थौं । खेत जोतेपछि जब म गर्थें, त्यस समय उनको काखमा शिर राखेर सारा थकाई मेट्ने गर्थें । उ चाहिँ सुस्तसित

मेरो शिरमा हात राखेर घरका कुराहरू गर्थी। जब हामी जंगल जान्थ्यौं, उनकै आग्रहमा म बाँसुरी फुक्ने गर्थें, त्यस समय धनप्रभा चाहिँ कुन्नि कतातिर लुक्थी, जब म बाँसुरी फुकी सक्थें, उ स-साना ढुंगाहरू म माथि प्याक्ने गर्थी।"

यसरी बूढो जीवन-कथा सुनाउँदा-सुनाउँदै लाजले अल्झिक रातो हुन्छ औ फेरि भन्न लाग्यो, "नानी, त्यस घड़ी म कति खुशी, सुखी र आनन्दित थिएँ, तर यो अभागी खप्परमा के लेखेको छ कुन्नि। हामी दुवैलाई गन्द्रा बजारमा पैसा धेरै पाउँछ भनि सुन्दै-सुन्दै हुन्छ भन्ने कुरोले लोभ्याया र हामी दुवैजना गुन्द्रीबजार हेर्न नम्सिएर यहाँ आइपुग्यौं तर यहाँ आएर हामी झन् गन्द्रुक झ भयौं। हामी दुवै कमानको हावामा जीवन व्यतित गर्न थाल्यौं। हामी दुवै किसानमानमा काम गर्थ्यौं। नानी, यो अभागी खप्परमा लेखेको दिन आइपुगेछ क्यारे। आजभन्दा दुइ वर्ष अघिको कुरो हो। त्यो दिन मेरी धनप्रभा जरोले सिकिस्त भएकी थिई, तर काममा नगए दुइ दिनको रोज काटिदिने हुनाले धनप्रभा जबरजस्ती काममा हिँड़ी। तर..... त्यसै जरोले सिकिस्त भएकी धनप्रभा सिरमा चक्कर लागेर, भित्तामा अड़स लागी केही क्षण बसेको मात्र थियो, बैदार बाबुले उसलाई एक थप्पड़ कस्यो। "मुर्दा माथि कात्रो" भने झैं त्यो जोरदार थप्पड़को पीर खप्न नसकी मेरी धनप्रभा कहालिँदै भुइँमा लड़ी। मेरा यी नयनहरू चिम्म पनि गर्न नपाई उनको सिर तेज रफ्तारमा घुम्दै गरेको मिसिनमा बटारिन पुग्यो। तो सबै घटनाहरू मेरा यी जिउँदो नयनहरू एक चलचित्र हेरे झैं हेर्दै थिएँ तर धनप्रभाको चिच्याहटले मात्र मलाई झसंग बनायो अनि चलचित्र होइन वास्तविक हो भन्ने कुरोमा विश्व गरायो। मेरा यी हातहरू अकस्मात खुकुरी तान्न पुग्यो अनि रिसको झोंकमा आँखा चिम्म गरेर बैदारलाई हान्न पुगेछु। जब म होशमा आएँ आफैलाई फलामका हातकड़ीमा बाँधिएको पाएँ एउटा अँध्यारो कोठामा। नानी अझ पनि गजबको कुरो के छ भने जब म जेलको कोठाभित्र थुनिएको थिएँ, त्यस समय बाटोमा घेरै विद्यार्थीहरूसँग मेरो सात वर्षे छोरो पनि हँसिलो मुहार लिएर घर तर्फ जाँदै थियो। छोरोलाई देखेर अँगाल्न चाँहदा-चाँहदै पनि मैले सकिनँ कारण म त फ्रेमभित्र हालिएको एक तस्वीर भइसकेको थिएँ।

"आमा-आमा-पापा"

यसरी मेरो छोरो घरभरि चिच्याउँछ। तर.....ती चिच्याहट सुन्न न त मेरी धनप्रभा नै त्यहाँ थी न त म स्वयं। जब छिमेकीबाट यी सब घटना मेरो छोरालाई थाहा हुन्छ, उ कक्षामा प्रथम भएको परिणाम-पत्र टुक्रा-टुक्रा पार्छ औ हाम्रै खोजमा। मेरो हीरा कता गए म भन्न सक्दिनँ। तर.....नानी मलाई विश्वास छ त्यो आज जीवित छ औ तिमी जस्तै कुनै पाठशाला जाँदै होला। तर.....यो अभागी आज हीरा झैं छोरासँग बिछोड़िएर यसरी जेलबाट छोड़िए पछि एक भिखारीको रूपमा तिम्रो अघि छु।"

यी सब कुनै उपन्यास पढ़े झैं मलाई लाग्यो। तर.....आफ्नै बिछोड़िएको बुवालाई सदैव देखिने भिखारीको रूपमा पाउँदा म चिच्याइदिन्छु "तपाईं..... बुबा, मेरो बुवा। तपाईंको हराएको हीरा तपाईंकै अघि छ।"

शिक्षक दिवसको उपलक्ष्यमा

(पठित स्वरचित कविता--स०)

सामसोन गुरुङ्ग
बाह्रौं श्रेणी 'कला'

गुरूजनको चरणकमलमा नत मस्तक छु

घर परिवेषबाट आएको म बपुरोलाई
कपटज्ञान गरी;
भविष्यपथमा मानव बनाई
हिँड़ाउने कष्ट नसोची,
बलिदान गर्नुभो आफैलाई
म जस्तो शिष्यको भार बोकी।

अब म त्यस असल देखभालमा
देखिन छोड़िसकेछु,
ममा घमण्डले भरिसकेछ
तसर्थ भागी हिँड़ेछु ।

म भन्दा प्राचीनका शिष्यले
गुरुभक्ति देखाइसकेछ
गुरूजन, सत्यले आजसम्म रहँदा पनि
यहाँ—गुरुभक्ति नै हराइसकेछ ।

अब म के गरूँ ?
मेरो आफ्नै व्यवहारले
एकलव्य ममा जन्मिएन,
मेरा हजारौं भूलहरूले
आरुणी ममा जन्मिएन ।

आज चल्दो छ द्वन्द मनमा
के गरूँ ? लाचार छु
आफैलाई जबरजस्त ढकेली यहाँ
मात्र श्रद्धालु नमस्कार टकाउँछु।

बिते काल आफुहरूको न्यानोपनमा
थाहा नै पाइन, चिप्ली गएछ
आज छु यहाँ, तर रित्तो हात
भोलि त यहाँबाट जानुपर्ने छ ।

आशा चाहन्छु जाँदो समयमा
मेरा साथी भाइप्रति पनि
छाड़नपाउँ दुइ शब्द सम्झनामा
चाहे अयोग्य भए पनि ।

हामीले "पाठशाला" को भनाईलाई
अझ भित्रिय कानले सुन्नुपर्छ
हामीले "गुरूजन" को त्यागको अर्थलाई
हृदयबाट नै बुझ्नुपर्छ ।

हाँसिदेऊ है एक क्षण !

गोबीन लकान्द्री,
सुदेश कुमार खाती
दशौं श्रणी (क)

(एक ग्रुप मानिसहरू 'स्वीमिङ पुल' बनाउनको निम्ति चन्दा उठाउँदै, एक सेठको घरमा)
मानिसहरू—सेठ हामी 'स्वीमिङ पुल' बनाउन भनी चन्दा उठाउन आएका हौं।
सेठ—(नोकरलाई बोलाउँदै) ए कान्छा यी मानिसहरूलाई दुइ बाल्टी पानी दे दे।

× × ×

(एक मानिस अर्को मानिससंग बाटो सोध्दै)
पहिलो मानिस—ए दाई यो बाटो कहाँ जान्छ ?
दोस्रो मानिस—दिन भरि त यहीं हुन्छ, राती कहाँ जान्छ, कहाँ।

× × ×

(परीक्षा हलमा एक छात्र पछि हेर्दै, सार्दै थियो)
सर—ए, पछि फर्केर किन सार्दैछस् ?
छात्र -सर यस question paper को अन्तमा "पछि हेर" (P.T.O.) लेखेको छ।

× × ×

(परिक्षा नजिकै आएको बेला—बाबु छोरालाई)
बाबु—छोरा यसपालि पास भइस् भने एउटा गिटार किनिदिन्छु।
छोरा—हुन्छ बाबु।
(तर छोरा फेल हुन्छ)
क्रोधमा बाबु—तँ के भएर फेल भइस् ?
छोरा—अन्त बाबु तपाईंले गिटार किनिदिन्छु भन्नु भएको थियो र म पढ्ने बेलामा गिटार सिक्न गएँ।

× × ×

(बस्तीको ठाउँमा विवाह भइरहेको बेला)
एक स्त्री—दाज्यू चिनी त सबै हिलोमा पोखिएछ !
एक पुरुष—(अनकनिएर) तल धारामा लगेर दुइ तीन पल्ट पखालन।

× × ×

(एक प्रेमिका प्रेमीसंग)
प्रेमीका—तपाईंले जे भन्नु हुन्छ, म उहि गर्ने छु, तपाईंको इच्छा नै मेरो इच्छा हो।
प्रेमी—यसो हो भने दया गरी म भन्दा अघि गरेका प्रेमीहरूको नाउँमात्र भनिदेउन।

(एक प्रेमी, प्रेमिका फूल बगानमा घुम्दै जाँदा, प्रेमी अलिक भावुक थियो)

प्रेमी—(अत्तालिएर) मलाई एउटा पेपर देउन ।

प्रेमिका—किन ?

प्रेमी—एउटा कविता लेख्नु पऱ्यो ।

(दोस्रो दिन)

प्रेमी—मलाई एउटा पेपर देउन ।

प्रेमिका—किन ?

प्रेमी—कथा लेख्नु परयो ।

(तेस्रो दिन फेरि)

प्रेमी—(अत्तालिएर) एउटा पेपर देउन ।

प्रेमिका—किन ?

प्रेमी—आज त साह्रै भुँड़ी दुख्यो, टट्टी जान परयो ।

अनौठो स्मरण

लोक कुमार ठकुरी
एघारौं श्रेणी (कला)

फूल बनेर बस्नु भन्दा
काँड़ा बनेर घोचिदिन्छु,
हिमाल बनेर बस्नु भन्दा
सागर बनेर बगिदिन्छु ॥

अमीरलाई सहायता गर्नु भन्दा,
गरीबलाई सहायता गर्छु ।
मत्थुलाई बाटो देखाउनु भन्दा
अन्धालाई डोहोऱ्याई हिँड़्छु ॥

हार भएर बस्नु भन्दा
मृत्यु भएर माटोमा मिलिदिन्छु ।
अरूको अधिनमा बस्नु भन्दा
आत्मा हत्या गरिदिन्छु ॥

अनौठो व्यक्तिलाई माया गर्नु भन्दा
पागललाई माया गरिदिन्छु ।
तारा बनेर चम्किनु भन्दा
ओस बनेर बिलिदिन्छु ॥

विद्यालय हाम्रो

श्री डी० आर० बराल

'पञ्च' स्वरले 'रत्न' उगेली गाउँछन् छात्रगण प्रातः गान,
'बसन्त' ऋतुको छवि छाए झैं यो प्रांगण,
नील-'अम्बर' मा 'नभरत्न' टिमटिमाए झैं यहाँ छात्रगण,
हर्कै 'हर्क' सदैव छ यहाँ विद्या 'मान'—

पुरातन विद्यालय हाम्रो ।

मन 'विनोद' गर्दै, 'लीला' अनेक भर्दै,
पूर्व 'क्षितिज' मा 'भानु' को प्रकाश छर्दै,
अज्ञानताको तिमिर 'कृष्ण' त्यो हेर्दै,
युगयुगादिदेखि 'निर्मल' ज्योति छर्दै—

अमर छ विद्यालय हाम्रो ।

'शिशिर' को शीतोष्ण प्रकोप छैन यहाँ,
'बृज' मा 'गोपाल' 'आनन्द' मग्न भए झैं जहाँ,
'काशी' मा 'राम' ले दर्शन दिए झैं यहाँ,
'काली' को 'चरण' मा 'रमा' 'अनिरुद्ध' छ जहाँ,

प्रशंसनीय विद्यालय हाम्रो ।

'नर' को 'इन्द्र' झैं माया-ममता 'प्रदीप' छ यहाँ,
'नवल' धनै 'धन' को राज छ जहाँ,
'ज्योतिमय' रहोस् भन्ने मूल-मंत्र छ यहाँ,
'सुनाम' सुयश फैलाउँदै रहेको छ जहाँ,

महान विद्यालय हाम्रो ।

मेरो प्यारो कविभानु—भक्त

सुनिलमान शाक्य
कक्षा - ७

मलाई मन परेका कवि, कवि भानुभक्त हुन् । कवि भानुभक्तको जन्म वि० सं० १८७९ असाढ़ २९ गते, नेपालको तनहूँ जिल्लामा भएको थियो ।

कवि भानभक्तको बाजे श्री कृष्ण आचार्यले उहाँलाई सानैदेखि ठूलो शिक्षा दिनुभयो । जसमा अहिले कवि भानभक्त नेपाली कविहरूमध्ये सर्वप्रथम आदिकवि हुनु भयो । उहाँलाई मनपर्ने रचना रामायण हो, र यही संस्कृत भाषामा लेखिएको रामायणलाई कवि भानुभक्तले शुद्ध, सरल र सबै नेपाली मानिसहरूले बुझ्ने गरी नेपालीमा परिवर्तन गरिदिनु भयो । यी मध्ये उहाँले 'वधु-शिक्षा', 'प्रश्नोत्तरी माला' र अरू फुटकर कविताहरू लेख्नु भयो । उहाँको कविता, श्लोक र रचनाहरूमा मिठास भएको-ले अनपढ़ मानिसहरूले पनि खुब चाख दिएर सुन्दछन् । उहाँले हामी नेपाली दाजु-भाइहरू-लाई शुद्ध र सरल नेपालीमा लेख्नु र बोल्नु सिकाउनु भयो र उहाँले हामीहरूलाई जाति प्रेम, साहित्य प्रेम, विद्या प्रेम, ज्ञान प्रेम र शक्ति प्रेमहरू सिकाउनु भयो, जसमा हामीहरूले यी प्रेमहरूलाई भुल्नु हुँदैन ।

हामीहरूले कविको जन्मदिनहरूमा उहाँ-लाई भक्ति चढ़ाउनु पर्छ र धन्यवाद टक्राउनु पर्छ । किनभने यदि कविले हामी नेपाली दाजु-भाइहरूलाई शुद्ध तथा सरल नेपालीमा लेख्नु र बोल्नु नसिकाएको भए अहिले हामी नेपाली दाजु-भाइहरूले नेपाली लेख्नु र बोल्नु सक्ने थिएनौं होला र त्यसैले हामी नेपालीहरूले कविलाई ठुलो सम्मान गर्नुपर्छ ।

नेपाली भाषा र साहित्यमा मलाई मन परेको हाम्रो आशु कवि, जातिय कवि, विश्व कवि, मानवतावादी कवि भानुभक्त हुन् ।

एक झल्को—आजको युग

ज्योतिन्द्र प्रधान
दशौं श्रेणी (क)

अहो ! ती ओड़ारहरू जहाँ पिता पुर्खाले बास गर्थे
आजकल त भुत पो बस्छ' रे !
नौमति बाजाको धुन सुन्दा कतै
असाध्य 'बोरिङ्ग' पो हुन्छ' रे ।

"जिन्स प्यान्ट र डिस्को शर्ट"-मा हिँड़ेर
दौरासुरुवाल त जोगी पो' रे ।
भन्छन् - हल्लो ! मामा, काकालाई धरि
नमस्कार ! गर्न हातै पो उठ्दैन' रे ।

सुनिए राग कतै जातीय संगीतका
निद्रामा परेको भान पो हुन्छ' रे ।
'डिस्को - एटी - टु-' मा कुम हल्लाउँदा
जातीय नाच गान त कोदे पो' रे ।

ठान्छन् क्षणिक मातृप्रेमलाई
दोस्तीको प्रेम नै अमर छन्' रे ।
उद्देश्य राख्छन् बि - डी - ओ बन्ने
नहेरी नहुने 'भी - डी - ओ' पो छन्' रे ।

अमृतवाणीहरू

प्रकाश ताम्राकार
नवौं श्रेणी (ख)

आफ्नो कर्त्तव्य पालन गर्नाले हामी कसैको भावनाबाट मुक्ति पाउछौं —स्वामी विवेकानन्द ।

कसैका प्रशंसा गर्नमा आफ्नो समय नष्ट नगर, त्यसलाई अप्नाउने प्रयास गर —कार्ल मार्क्स ।

मृत्युको भूतसंग लड्नु नै जीवन हो —देवकोटा ।

मातृभाषाको [illegible] मर्मनिम तयार हुनसक्छ —स्वामी विवेकानन्द ।

जसरी [illegible] भाषा जान्दछ, वास्तवमा एउटा भाषा पनि जान्दैन —गेटे ।

कल्पनाको [illegible] नै धनी हुनु —देवकोटा ।

भविष्य [illegible] भन्दा पुरुषलाई र अतीत उज्ज्वल भएको नारीलाई म मन पराँउछु
—ओस्कर वायल्ड ।

मृत्यु निःशुल्क पाइन्छ तर यसले जीवन किनेर लान्छ —आर० राजेटी ।

नारी एउटा नारीमात्र हो, तर एउटा राम्रो चुरोटको धूवाँ पनि हो —किपलिंग ।

उदारता नै मित्रताको माँठो हो — ओस्कर वायल्ड ।

जीवनमा तिनीहरू नै सफल रहन्छ जो सफलताकोलागि आवश्यक परिस्थितिको खोजी गर्छन् र नपाएको खण्डमा निर्माण गर्छन् — बनार्डशा ।

जब मानव हृदयको शक्तिले स्वार्थ र प्रेरणा उपर विजय पाउँछ तब मानव जीवन कृतार्थ हुन्छ —भगवान बुद्ध ।

असल कविको सृजनामा शब्दाडम्बर हुँदैन — रामकृष्ण शर्मा ।

साहित्य नै राष्ट्रको जीवन हो अनि साहित्यको जीवन यो मातृभाषा — लज्जाराम मेहता ।

जुन जातिले आफ्नो मातृभाषाको उन्नति गर्दैन त्यसको अवनति चाँडै हुन्छ, त्यसको विनाश हुन धेरै लाग्दैन — बालगंगाधर तिलक ।

विज्ञहरूले अज्ञानीको विश्वासलाई धमिल्याउन हुँदैन — गीता ।

"धर्मका बन्धन् सतका हाम्रा
काल्ले हुन्छन् झूठा चाम्रा
दिलका वन्दन सारै राम्रा"—देवकोटा ('लुनी'-मा) ।

स्व० महाकवि लक्ष्मीप्रसाद देवकोटा

सन्तोष पाखरीन
सातौ श्रेणी 'ख'

महाकवि देवकोटा नेपाली साहित्यका महान प्रतिभा थिए । उनी जन्मे देशको साहित्यको निम्ति अनि मरे स्वदेशको निम्ति । उनको जन्म स० १९६६ को कार्तिक महीना, लक्ष्मी पूजाको दिन भएको थियो । उनी काठमाण्डौको घोबीधारा टोलमा जन्मे । लक्ष्मी पूजाको दिन जन्मेको हुनाले उनको नाम पनि लक्ष्मीप्रसाद राखिएको थियो । उनी साधारण मध्यमवर्गमा जन्मेका थिए । उनको परिस्थिति ज्यादै दह्रो थिएन ।

साँच्चीनै देवकोटालाई पाउनुनै हामी *हाम्रो सौभाग्य अनि सारा* नेपाली समाजको सौभाग्य संझन्छौं । किनकि उहाँले नेपाली साहित्यमा यति ठूलो गुण गरेमा छन् जसमा हामी उहाँसँग ऋणी छौं ।

उहाँले अति मीठा र रसिला कविताहरू लेख्थे । जसमा हामी पढ्दा पनि मिठास मानेर पढ्छौं ।

देवकोटाले यति छिटो कविता लेख्थे, यसले गर्दा उहाँलाई हामी आशुकवि भनी सम्बोधन गर्छौं ।

देवकोटाको प्रकाशित कृतिहरू यस प्रकार छन्—

कविता—भिखारी, पुतली, सुनको विहान, गाइने गीत, छहरा इत्यादि ।

निबन्ध—लक्ष्मी निबन्ध-संग्रह ।

नाटक—कृषिबाला ।

महाकाव्य—सुलोचना, वनकुसुम, महाराणा प्रताप इत्यादि ।

खण्डकाव्य—मुनामदन, आँसु, लुनी, राजकुमार प्रभाकर इत्यादि ।

उपन्यास—चम्पा ।

यी बाहेक उनका फुटकर कविताहरू र रचनाहरू अनगन्ति छन् । तीमध्ये कति भेटिएकै छैनन् ।

देवकोटाको निबन्ध अति मिठा सरल र पढ्दा पनि रमाइलो लाग्ने खालका छन् ।

देवकोटाले सजिलो र कठिन दुवै प्रकारले लेख्थे । उनले लेखेका कविताहरू सरल र शिक्षापूर्ण हुनाले बेटाबेटीले पनि बुझ्ने खालका छन् । देवकोटाले लेखेका साना-साना कविता वा कथाहरू साना कक्षामा पनि पाठको रूपमा पढ्राइन्छन् ।

देवकोटाको सबैभन्दा प्यारो कृति "मुनामदन" हो । जसलाई हामी पाठ्य-पुस्तकको रूपमा पढ्छौं । यो कृतिमा नेपाली स्याउरे गीत र लय अतिनै सफल प्रयोगमा आएका छन् ।

यस कृतिबाट निम्न पंक्तिहरू नेपाली गीतमा प्रयोग हुन्छन्—

" हातका मैला सुनका थैला के गर्नु धनले ?
साग र सिस्नु खाएको देस आनन्दी मनले । "

❀ ❀ ❀

"अनारदाना दाँतका लहर खोलेर हाँसन
तिमीले हाँस म हाँक्न सम्झु इन्द्रको आसन ।"

❀ ❀ ❀

"सिर्जनाभित्र रचना राम्रा नजरका जुहार ··
ईश्वरको हाँसो पाएका फूल छोएर नमार ।"

अहिले देवकोटा यस संसारमा छैनन् । उनको मृत्यु २०१६ भदौ २९ गतेको दिन भयो । उनको संझनाको लागि सालिग राखिएका छन् । अहिले उनको चित्र भएको हुलाक टिकट पाइन्छ ।

उनको "मुनामदन" जस्तो ख्याउरे रचनाबाटनै मानिस उहाँसँग परिचित छन् ।

उनले लेखेका मीठा कविताहरू र रचनाहरूद्वारानै मानिसहरूसँग उहाँ लोकप्रिय भएका छन् ।

उषा

सुदीप कुमार शर्मा
नवौं श्रेणी 'क'

चराहरूको मधुर संगीतमय गानले
[illegible] उषालाई,
[illegible] चम्कने रातको तारालेे
[illegible] मांग्न लागे प्रभातलाई ।

पूर्व - क्षितिज रंगिएर मानौं—
उषालाई स्वागत गरिरहेछन्,
बियाउँदै कुहिरो मण्डलबाट हिमालय
नौलो सन्देश भन्न खोजिरहेछ ।

निशामा निस्सासिएको कोइलीं चरी
गाउँछिन् बिहानी रमाइलो पारी
डाँफे - मुनाल हिमालकी चरी
नाच्छन् टाकुरा वरिपरि ।

रात रोएका शीतका थोपा
अश्रु होइन मोतीका दानाहरू,
मन्द बहने प्रभाती समीर
आँधी होइन उषाका वाहनहरू ।

रात पन्छाई उज्यालो ल्याउने
धन्य ! उषा तिम्रो गति,
प्रतीक्षा उज्यालीको पूर्ण गर्न,
सेवा हो कि यस्तै बानी ?

आशा

सोङ्गलिंग सादा
आठौं श्रेणी 'घ'

आशै आशामा अल्झिएको जीवन
केही पर्खनु परेको छ ।
रूँदा रूँदा थकित जीवन
खोक्रो बनी हाँस्नु परेको छ ॥

उजाड़ झैं पतझड़ प्रकृतिमा
वसन्त फेरि ल्याउनु परेको छ ।
दुःखै दुःखले भरिएको जीवनमा
सान्त्वना फेरि ल्याउनु परेको छ ॥

दुष्ट जगतमा केवल
सोझो भई जिउनु परेको छ ।
परिस्थितिको यस्तो चेपारोमा पनि
मानौं यहाँ बाँच्न परेको छ ॥

खोज्दा खोज्दा थाके पनि
केही आशा गर्न परेको छ ।
सारा संसार अन्धकार भए पनि
पूर्णिमाको आशा गर्न परेको छ ॥

प्रेम के हो ?

पदमप्रसाद बराल
नवौं श्रेणी 'ख'

प्रेम ज्योति हो। — साई

प्रेम मृत्युभन्दा पनि शक्तिशाली हो। — टेनीसन।

प्रेम मानवताको नाम हो। — भगवान बुद्ध।

प्रेमले पापीहरूलाई पनि सुधारिदिन्छ। — कबीर।

प्रेममा आफूलाई बिसिंनुनै महान हो। — टेनीसन।

प्रेमको सार नै आत्माको जल्दै गरेको राँको हो। — स्वीटनवर्ग।

प्रेम कहिले पनि नष्ट हुँदैन। — डगलस जेरोल्ड।

प्रेम एक पवित्र वस्तु हो जो परमात्माले मनुष्यलाई दिएको छ। — जरमी।

जीवन एक फूल हो अनि प्रेम त्यसको मह। — बिक्टर ह्युगो।

जुन प्रेमलाई प्रकट गर्नु सक्दैन त्यो प्रेम सबै भन्दा पवित्र हो। — कार्लाइल।

त्यो प्रेम, प्रेम होइन जो परिवर्तनसंग परिवर्तित हुँदैन। — शेक्सपीयर।

प्रेमको तिर्खालाई सरिताको पानीले पनि निभाउन सक्दैन
अनि बाढ़को पानीले पनि डुबाउन सक्दैन। — सालोमन।

हे ईश्वर !

नवीन पौड्याल
पाँचौं श्रेणी 'ख'

हे ईश्वर ! तिमीलाई मैले देख्न सकिन ।
तिमीले गरेको काम मैले बुझ्न सकिन ।
हे ईश्वर ! तिमीलाई हामी प्रभु भन्ने ।
हे प्रभु भनेर सारा संसारले मान्ने ।

बिहान देख्छु सुन्दर पहेंली हिमालय त्यो ।
सलल बग्ने खोला सब तिम्रै हो त्यो ।
देख्छु सदा चित्र यो रंगीन फुलवारीको माझमा
पाउँछौं हामी तिमीलाई सन्ध्या औ उषाकालमा ।

तिमी नै हौ संसार औ प्राणी सृष्टि गर्ने ।
तिमीले नै यो जंगललाई उज्यालो पार्ने ।
सदा रहन्छौ प्रभु तिमी भई अर्न्तयामी ।
प्रभु तिम्रो सृष्टि देख्दा छक्क पर्ने हामी ।

पैसो

दल कुमार प्रधान
एघारौं श्रेणी (विज्ञान)

ए पैसो !
तेरो जन्म किन भयो ?
तँलाई यहाँ पाउनका निम्ति,
आज यहाँ होड़ बाजी चलिरहेछन् ।
तेरै खोजमा आज यहाँ,
ज्यानको हत्या भइरहेछन् ।
दुनियाँ लोभमा फँसेर आज,
तेरै निम्ति मर्दछन् कति ।
तेरै खोजमा आज यहाँ,
दुनियाँले पसिना बगाइरहेछन्,
पसिनासित तँलाई साट्दै,
जिउँदैछन् मानिस तेरै खोजमा ।
तेरै खोजले मर्दा आज यहाँ,
स्वर्गको अतिथि बन्नु पर्दछन् कति ।
ए पैसो ! तेरो जन्म किन भयो ?

अभिनन्दन-पत्र

प्रधान अध्यापक एवं शिक्षकवर्ग
रात्री उच्च पाठशाला
कालेबुङ

माननीय प्रधान अध्यापक एवं शिक्षकवृन्द साथै छात्र-छात्राहरू,

शिक्षक दिवसको शुभ उपलक्ष्यमा हामीहरू हार्दिक वन्दना गर्दछौं । विद्यालयका स्वच्छ परिवेश, यसको पवित्र प्रांगणमा, तपाईंहरूकै कठोर परिश्रमको उपज भई उभिन पाउँदा हामी गौरवान्वित छौं । ज्ञान दिने र लिने क्रम अनि यसका प्रक्रिया अशेष छ । यो जीवन-सिर्जे चल्दो छ; यसले इतिहास समेटर बोकेका हुन्छ । ज्ञानको आलोकमा विद्यार्थीहरूका आँखा उघार्ने तपाईंहरूको यो कठोर तपस्या हो । हामीहरू जस्ता हजारौं छात्रहरू संसारका कुना-कुनामा सफल जीवन बिताइरहेछन् । आगामी दिनहरूलाई पनि यहि कार्य तपाईंहरूबाट सम्पन्न भइरहने छ । तपाईंहरूका सेवाभाव, सतत प्रयास, अथक परिश्रम, धैर्य, सौहार्दपूर्ण व्यवहारप्रति हामी नतमस्तक छौं । हाम्रा कार्य कालमा तपाईंहरूले पाइला-चिन्हहरू हामी पछ्याउन सकौं । प्रयास, परिश्रम, धैर्यहरू हाम्रा पनि यस्तै बनुन् ।

आजको यो पुण्य-घड़ीमा, यो पावन परिवेशमा तपाईंहरूका आरोग्यता, शान्ति र शुभेच्छा सहित सहस्र-सहस्र औ अशेष-अशेष अर्चनाको श्रद्धाञ्जलि अर्पण गर्दछौं ।

धन्यवाद ।

नवौं श्रेणीका छात्र-छात्राहरू
रात्री उच्च-विद्यालय
कालेबुङ ।

हल्ला भरेको केहो टुक्राहरू

डिस्को-को हल्ला

मार्टीन छेत्री
बाह्रौं श्रेणी (कला)

लानोस् - किन्नोस् - सुन्नुहोस् - सिक्नुहोस्
डिस्को केसेट, डिस्को वस्त्र, डिस्को मोत, डिस्को नाँच !

सब्जीवाल्नी—[illegible] डिस्को खोर्सानी आइपुग्यो लानोस् - पछ्नाउन पर्ला —
(जोड जोडले चिच्याउँदै)

[illegible]—[illegible] कटाकटीले डिस्को भने जति जम्मै रहर गर्छ यी सब [illegible] छु । फेरि तपाईंले डिस्कोको नाम लिनुभो फेरि फर्कें यो पनि न चाहिन्छ
[illegible]—खई कस्तो छ कति लिनुहुन्छ एउटा दिनोस् त ।"

[illegible]—रातो पिरो जवानीले परिपूर्ण लानोस् डिस्को खोर्सानी भन्दै (रातो डल्ले खोर्सानी देखाउँछ) ।

ग्राहक—थुक्क मर्नु पनि नसकेको ! (जान्छ) ।

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लभको हल्ला

(प्रेमी-प्रेमिका बात गर्दैगर्दा)

प्रेमिका—म तिमीलाई आकाश जति माया गर्छु
तर.....

प्रेमी—भन न प्लीज मलाई, के तर.....
भन मलाई म तिम्रो निम्ति ध्यान दिन पनि सक्छु, 'रियेडी' पनि छु भन ।

प्रेमिका—त्यही त भनेको, तिमी मरिदिए त म मेरो अर्को धनी र [illegible]ण्डसम थियो नी भनेको ।

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(एउटा लोग्नेमान्छे स्वास्नीको चर्चा गर्छ—अर्कें संग—)

पहिलो—हन साथी म त स्वास्नीले पकाको मिठो खाना खानवस्दा स्वादले मलाई पगालेर आँसु झारिदिन्छ ।

दोस्रो—कसरी पकाउँछ हौ त्यस्तो आँसु झारिदिने चिनियाँनी हो कि क्या हौ ।

पहिलो—होइन—खोर्सानी पुरा खनाउँछ नि त ।

बसको हल्ला

एउटा बसमा प्यासेन्जर भरिसक्दा, हल्ला पुरै भइरहेको हुन्छ, हाँसो पनि छुट्दै गरेको हुन्छ, कहिँ कहिँ त त्यसै बेला एउटा सुन्दरी आई र ड्राइभरलाई बोलाएर भन्छे--

सुन्दरी--दाज्यू एउटा सिट दिनोस् न ।

ड्राइभर--(रिसाउँदै) उक्काएर लैजाऊ बहिनी ।

(सबै गलल हाँस्छन्)

हँस्यौउलीको स्याउली

विजय छेत्री
दशौं श्रेणी 'क'

पत्नी (पतिसंग)--हिजो रानी मैले एकदमै अचम्भको सपना देखें। एउटा दोकान रहेछ त्यस दोकानमा हिरा-मोतीका गहनाहरू बेच्दरहेछ ।

पति--तर जे सुकै होस् त्यो त सपना त हो ।

पत्नी--हो ! मैले त पहिला विपना भनेर ठानेकी थिएँ तर जब निर्मालेत्यस दोकानबाट मलाई एउटा सुन्दर हार किनिदियौ मैले सम्झिहालें कि यो सपना नै हो ।

Under the shadow of the gleaming Himalayas—

Madal Ko tal ma the Jokers and Maroonis.
A Nepali traditional dance.

On the prowl—The Lepcha hunters' ritual dance.

A vigorous fling with a shrill note of flute.
A Tibetan cultural dance.

"Iswar Ka bachan, Kaisa sundar bachan" with Adhibasi drumbeat and rhythm

सुमाइट

कालिम्पोंग

१९८३

१५ अगस्त है

गिरीश कौल
ग्यारहवीं कक्षा

मैं जानता हूँ आज ही पन्द्रह अगस्त है,
खाली है जेब पेट फिर प्रत्येक गुल बदस्त है ।
टकरा रहे हैं लोग यहाँ बाम की तरह,
हंगामये शहर है लोग यहाँ शाम की तरह ।
लगा हूँ मैं भी जुलूस में गुमनाम की तरह,
मैं क्या हूँ और कैसा मेरा सर परस्त है।
मैं जानता हूँ आज ही पन्द्रह अगस्त है ।

साये में तेरे काट दूँ मैं कैसे अपनी शाम,
तिरंगे देशके करता हूँ मैं सलाम ।
आजाद हूँ वतन में पराधीन की तरह,
रास्ते में हूँ तेरे खड़ा दीन की तरह ।
जो मुख एक जंग थी अब वो शिकस्त है,
मैं जानता हूँ आज ही पन्द्रह अगस्त है ।

आँचल को धूप जिस्म को मानिन्द गर्म हो,
उठे क़दम गलत जो किसीका तो शर्म हो ।
लेकिन यहाँ तो हर कोई मौका परस्त है,
ऐ दिल चलो कि तेरे लिए कुछ नहीं यहाँ ।
सूरज तेरे नसीब का यूँही अस्त है ।
मैं जानता हूँ आज ही पन्द्रह अगस्त है ।

परिश्रम ही सफलता की सीढ़ी है

विकास पूरी
दशम् श्रेणी

मानव जीवन में उसके हर एक क्रिया-कलापों का विशेष महत्व है, हर एक क्रिया-कलापों का सम्बन्ध कर्म से है, और हर एक कर्मका सम्बन्ध परिश्रम से है। जीवन में कोई भी व्यक्ति बिना परिश्रम के अपना अस्तित्व कायम नहीं रख सकता, और उसे अपनी जीवन यापन, सुख-सुविधाओं मान-मर्यादा के लिये परिश्रम करना वांछनीय हो जाता है। मानव जीवन का उद्देश्य केवल कीड़े-मकोड़ों की तरह पृथ्वी पर इधर-उधर बिलबिलाना ही नहीं, बल्कि परिश्रम द्वारा अपने कुटुम्ब, समाज, देश तथा राष्ट्र की सेवा करता हुआ, उस सूरज की भांति, मानवता को प्रकाशित करना है। इस प्रकार के गुणों से मानव तभी सुसज्जित है जबकि उसके अन्दर परिश्रम, कर्तव्यपरायणता, उत्तरदायित्व एवं दृढ़ संकल्प की भावना कूट-कूट कर भरी हुई होती है। संसार में हर एक परिश्रमी बन सकता है, जिसे अपने जीवन का उद्देश्य मालूम है। गीता में भगवान श्रीकृष्ण ने भी कहा है कि "कर्म ही कौशल है।" इसलिये परिश्रम करना हर एक मनुष्य का धर्म है जीवन के किसी भी क्षेत्र में बिना परिश्रम के हम सफलता नहीं प्राप्त कर सकते। परिश्रम का महत्व हमें निम्नांकित पंक्तियों से स्पष्ट हो जाता है:—

परिश्रम हर प्रकार की उन्नति का मूल है। परिश्रम एक ऐसा यंत्र है, जिससे हम इस संसार में कठिन से कठिन कार्य कर सकते है। परिश्रम से हम हिमालय के उच्चतम शिखर पर चढ़ सकते है, परिश्रमी विद्यार्थी सदा अपनी परीक्षाओं में अच्छे अंकों से उत्तीर्ण होता है। इस प्रकार परिश्रम करते हुए वह किसी समय [illegible] कर लेता है और देश का [illegible] बन जाता। खिलाड़ी परिश्रम द्वारा [illegible] को जीत कर विजयी बन सकता है। परिश्रम के बिना किसी भी [illegible] किसी भी प्रकार की उन्नति करना [illegible] सच तो यह है कि बिना परिश्रम के [illegible] किसी प्रकार की उन्नति के अधिकारी नहीं बन सकते।

परिश्रम से हमें [illegible] प्राप्त होती है और यह हमारे सुख और [illegible] का साधन भी है। इस भौतिक [illegible] के जीवन के लिये रोटी और वस्त्र की [illegible] एक बड़ी समस्या मानी जाती है। जो व्यक्ति परिश्रमी नहीं होते उन्हें सदैव भोजन व वस्त्र की चिन्ता लगी ही रहती है। ऐसी चिन्ता से ग्रस्त व्यक्ति की आत्मा दुखी रहती है। उसका मनोबल सदैव नीचा रहता है। इसके विपरित, जो मनुष्य परिश्रमी होता है उसे सभी सुविधाएँ उपलब्ध होती है। वह चिन्ता-रहित होता हुआ सदैव प्रसन्न रहता है। उसके अन्दर देश-प्रेम व राष्ट्र-प्रेम की भावना का सृजन होता है। वह एक सीमित दायरे के लिये न सोचकर बल्कि पूरे विश्व के लिये सोचता है। असफलताओं में भी उसे असंतोष की अनुभूति नहीं होती। इसका इतिहास साक्षी है कि मुहम्मद घोरी भारत पर विजय प्राप्त करने के कई बार पराजित होते हुए भी भारत पर बार-बार आक्रमण करता रहा। परिश्रम एक प्रकार से ईश्वर की

उपासना ही है, अतएव जिस प्रकार ईश्वर की आराधना से हमारी आत्मा की शुद्धि होती है। परिश्रम में लगे रहने से हमारे बुरे विचारों का अन्त हो जाता है।

परिश्रम से मनुष्य यश का भागी होता है, उसे यश मिलता है। सभी लोग उसे आदर की दृष्टि से देखते हैं, इसीलिये अध्यापकगण अपने विद्यार्थियों को ऐसे परिश्रमी व्यक्तियों का अनुकरण करने का आदेश देते हैं। माता-पिता अपने बच्चों को ऐसे व्यक्तियों के पद चिन्हों पर चलने के लिये प्रेरित करते हैं। परिश्रमी व्यक्ति ही अपने देश व समाज के मस्तक को ऊंचा उठा सकता है। इतिहास में हमें परिश्रमी व्यक्तियों के अनेक उदाहरण मिलते है। उनके परिश्रम के दीप स्तम्भ आज भी संसार में शक्ति हीनों के लिये प्रकाश का काम कर रहे हैं। महाराणा प्रताप और शिवाजी परिश्रम से ही अपने उद्देश्यों में सफल हुए और जाति के लिये महान कार्य किये। "नेपोलियन बोनापार्ट" ने अपने परिश्रम से ही बड़ी-बड़ी विजयें प्राप्त की। मारकोनी ने एक निर्धन परिवार में जन्म लेकर अपने परिश्रम से रेडियो का आविष्कार किया।

आज जो हम स्वतन्त्र भारत में निवास कर रहे हैं, यह हमारे देश भक्तों, जैसे महात्मा गांधी, पंडित जवाहर लाल नेहरू, श्री लोकमान्य तिलक इत्यादि के परिश्रम का ही परिणाम है। कोई भी छोटा से छोटा व्यक्ति परिश्रम के द्वारा राष्ट्र का महान व्यक्ति बन सकता है। इसकी पुष्टि अमेरिका के प्रथम राष्ट्रपति "अब्राहम लिंकन" के जीवन से हो जाती है। वह एक निम्न घराने में जन्म लेकर अमेरिका जैसे राष्ट्र का राष्ट्रपति बनकर सबके सामने आया।

मेरे प्यारे भाइयों! हम सब देश के भावी कर्णधार हैं। हम लोगों को अभी से ही कठिन परिश्रम करना चाहिये। यह कठिन परिश्रम ही आपको देश का अच्छा नागरिक, अच्छा प्रशासक, अच्छा डाक्टर, अच्छा इंजिनियर और अच्छा वैज्ञानिक बना सकता है। इन्हीं ही रूपों में आप देश की सेवा करते हुए उसका गौरव बढ़ा सकते है।

परिश्रम द्वारा हम अपने देश और समाज का कल्याण कर सकते हैं। परिश्रम ही जीवन है और आलस्य मरण। परिश्रमी होकर हम इस लोक और परलोक में सुख और शान्ति पा सकते हैं। परिश्रम से हमारी शोभा है, परिश्रम में ही हमारे जीवन की सफलता है। अतएव हमें सदैव परिश्रम करते रहना चाहिये। अन्त में हम कह सकते हैं कि "परिश्रम ही सफलता की सीढ़ी है।" या दूसरे शब्दों में कह सकते हैं कि "परिश्रम ही देश को महान बना सकता है।"

यदि मनुष्य सीखना चाहे तो उसकी प्रत्येक भूल उसे कुछ न कुछ शिक्षा दे सकती है।

—डिकेंस

प्रेम और वासना में उतना ही अन्तर है, जितना कंचन और कांच में।

—प्रेमचन्द

मेरे सर्वप्रिय लेखक प्रेमचन्द का हिन्दी साहित्य में स्थान

राजीव कमल

विश्व साहित्य के इतिहास में ऐसे अनेकानेक लेखक उत्पन्न हुए हैं जो अपनी महान रचनाओं के कारण अमर हो गये हैं। आधुनिक युग में भी मेटरलींक, रविन्द्रनाथ ठाकुर, हाँपटमैन, रोम्याँ रोलाँ, अनातोले फ्रांस, बार्ज बर्नार्ड शाँ, टामँस मान यूजेन, ओनील, हर्मन हेस, विलियम फॉकनर, आलबेयर कामू, वोरिस पास्तरनाक, जीन स्टेनबेक, टालस्टाय, रस्किन, तुर्गनेव, दोस्तोवस्की, गोर्की जैसे विश्व विश्रुत लेखक हुए किन्तु अपनी भाषा हिन्दी के महान लेखक प्रेमचन्द पसंद आये उतना अन्य नहीं।

यह बात दूसरी है कि प्रेमचन्द नोबेल पुरस्कार से पुरस्कृत नहीं हुए किन्तु हिन्दी भाषा-भाषी जन समुदाय ने उन्हे जो अपनी अपार श्रद्धा का अर्घ्य दिया है वह विश्व के महत्तम पुरस्कारों से भी महान् है। प्रेमचंद कभी राजकीय सम्मानों से समलंकृत नहीं हुए, उन्हे जीवन में कभी सुखोपभोग नहीं प्राप्त हुआ, जली हुई बिडी को दुबारा तिबारा पीते रहे, फ़िर भी उन्होंने जो शाश्वत साधना का सरसिज खिलाया वह अपनी उत्कट गंध से दिग्दिगंत को परिपूरित करता है।

कौन लेखक किसी के लिये सब से प्रिय लेखक हो सकता है इसमें वैयक्तिक रुचि भी काम करती है; किन्तु मेरे लिये वही लेखक सर्वाधिक प्रिय हो सकता है जो केवल कल्पना के कमनीय पंखों पर सवार होकर व्योमविहार न करे वरन जिसके साहित्य में यथार्थ जीवन की स्पष्ट झलक हो। वह साहित्य जो केवल यौनभावनाओं को उत्तेजित करता हो, जिसमें वासना का विजृंभण थे, मेरी दृष्टि में हेय है। साहित्य वह नहीं जिसमें इत्र की सुगंध हो, बल्कि हमारी सोंधी मिट्टी का गंध हो ऐसा साहित्य जिसमें हमारे युग हमारे समाज, हमारे जीवन ही प्रतिबिम्बित न होते हो, वरन जिसे पढ़ सुनकर हम अपने जीवन और समाज को सँवार भी हो सकते हो। लेखक का कार्य समाज में वर्ग, जाति, सम्प्रदाय जैसी संकीर्णताओं का विघटन करना नहीं है, वरन उसका काम विशृंखल समाज का अभिसिंचन है। निर्भीकता, व्यापकता और सहजता के संगम पर अवस्थित लेखक ही हमारा कंठहार हो सकता है। जो लेखक कूट शैली में लिखता है, जिसके लिये मस्तिष्क को पूरा व्यायाम करना पड़ता है, वह मुझे ग्राह्य नहीं वरन् जिसकी रचना गंगा जल की तरह सब सुलभ तथा शीशे की तरह पारदर्शी हो वही मुझे सर्वाधिक प्रिय मालूम पड़ता है।

प्रेमचन्द ने लगभग ३६ वर्षों के अपने साहित्यिक जीवन में तीन सौ के लगभग कहानियाँ, एक दर्जन उपन्यास, तीन-चार नाटक, भरपूर निबंध तथा बालोपयोगी साहित्य की रचना की।

उपन्यास—गबन, निर्मला, प्रतिज्ञा, प्रेमाश्रम, सेवासदन, कायाकल्प, कर्मभूमि, रंगभूमि, गोदान, मंगल सूत्र (अपूर्ण)।

प्रमुख कहानियाँ—पंच परमेश्वर, नमक का दारोगा, रानी सारंगा, घास वाली, पूस की रात, शतरंज की खिलाड़ी, आत्माराम, सत्याग्रह, सौत, प्रायश्चित, कामना।

नाटक—कर्बला, प्रेम की बेदी, संग्राम और रूठी रानी।

निबंध—निबंध-संग्रह।

ये सब रचनाएँ प्रमुख हैं। प्रेमचन्द मानव मनोविज्ञान का चित्रण बड़ी सूक्ष्मता से किया। प्रेमचन्द की कहानियाँ केवल मनोविनोद का उपकरण नहीं है, वरन् जीवन की सघन शिली भूत क्षणों की बड़ी ही मार्मिक और सजीव अभिव्यक्ति हैं जिनमें गहराई तक डुबने की आवश्यकता है।

प्रेमचन्द ने पहली बार उपन्यास को खुली हवा दी, प्रशस्त भूमि प्रदान की। जो उपन्यास अपूज्य था, प्रेमचन्द की लेखनी का पारस स्पर्श पाकर स्तरोयता से मंडित हो गया। प्रेमचन्द ने अपने उपन्यासों में दलितों, शोषितों, पीड़ितों की जीवन गाथा बड़े ही हृदय वेधक एवं सशक्त शब्दों में व्यक्त की है। जन समाज में व्याप्त विषमता के अनगिनत चित्र उनके साहित्य में भरे पड़े हैं। उनकी सारी रचनाओं में सामन्ती समाज, उनके अत्याचार, रजवाड़ों का खोखला जीवन, किसान, मजदूर, अध्यापक, छात्र और साधारण लोगों की विकासोन्मुख संस्कृति का अंकन किया है।

प्रेमचन्द की दृष्टि बड़ी व्यापक थी। किसानों की झोपड़ो से लेकर राजा के राज-महल तक, बड़े-बड़े बैंकों के अधिपतियों तथा मिल मालिकों से लेकर छोटे चमारों और मजदूरों तक के रहन-सहन, आचार-विचार आदि का बड़ा ही मार्मिक चित्रण उन्हों ने किया है। वे सदा मानव की एकता, समता तथा स्वाधीनता के लिये जूझते रहे। अभाव ग्रस्त मानव की वकालत करते रहे। किन्तु इतना होते हुए भी उनका साहित्य निराशा से हमें बोझिल नहीं करता वरन् एक नयी आशा की किरण से दीप्त करता है। उनका साहित्य समाजवादी जीवन दर्शन, धर्म निरपेक्षता, मानवता, विश्व-बन्धुत्व आदि का उद्घोष करता है। उन्हों ने साहित्य के अनुपम उद्यान को अपने अन्तस् के रस से सींचा है। यही कारण है कि इसका परिमल हमारे मुरझाते हृदय को सदा प्रफुल्लित करता है। आदर्श और यथार्थ के कूल-कछारों के बीच प्रेमचन्द की साहित्य-सरिता कल-कल छल-छल करती हुई हमें अपने दिव्य संगीत से मोहती है। उनका साहित्य जन-जीवन की "गीता" है; सत्यम् शिवम् सुन्दरम् का त्रिवेणी संगम है।

मेरे विचार से वही साहित्य खरा है जिसमें उच्च चिन्तन हो, स्वाधीनता का भाव हो, सौन्दर्य का सार हो, सृजन की प्रेरणा और सच्चाई का प्रकाश हो। प्रेमचन्द का साहित्य इस कसौटी पर पूरी तरह खरा उतरता है। सचमुच उपन्यास सम्राट् प्रेमचन्द अपनी अन्तर्दृष्टि, विलक्षण प्रतिभा एवं अद्भुत चिन्तन शक्ति के कारण हमारे लिये सदा हृदय हार बने रहेंगे।

[illegible] बर्फ के सदृश है जितनी धीरे-धीरे गिरती है उतनी ही अधिक स्थायी होती है और [illegible] गहराई से मन में प्रवेश करती है।

—कोलरिज

उजड़ी बगिया

सुरेश मित्तल
कक्षा दशवीं

आँखों की उजडी बगिया में
आँसू की कलियाँ झरती हैं
अधरों के सूने से पथ से
मुसकान निकलती डरती है।
जीवन की सुखी डाली पर
गीतों की कोयल रह नसकी

यह पतझर का [illegible] सन्नाटा
मधुबन की [illegible] सह नसकी,
बस ज्योति [illegible] का एकांकी
जलता [illegible] के चौराहे पर
[illegible] है सूनी सी धरती
[illegible] है जलता सा अम्बर !

मेरी छतरी

रमेन्द्र मोहन
कक्षा छटी 'बी'

मेरी छतरी, वाह री छतरी
रंग-बिरंगी हँसती रहती
धूप में जलती, वर्षा में भिगती
सबसे हमें बचाती छतरी।

तनिक नहीं घबराती छतरी
वर्षा में छम-छम नहाती
धूप में बनती उसकी नाती
कभी नहीं इठलाती छतरी।

सबका काम बनाती छतरी
हरेक बन्धु का साथ निभाती
वर्षा की मारों को सहती
कभी नहीं शरमाती छतरी।

कभी सिमट जाती है छतरी
कभी फैलकर बड़ी हो जाती
कभी डराती [illegible] को खुलकर
तीखी नोक दिखाकर छतरी
सबका मन भरमाती छतरी
मेरी छतरी, वाह री छतरी।

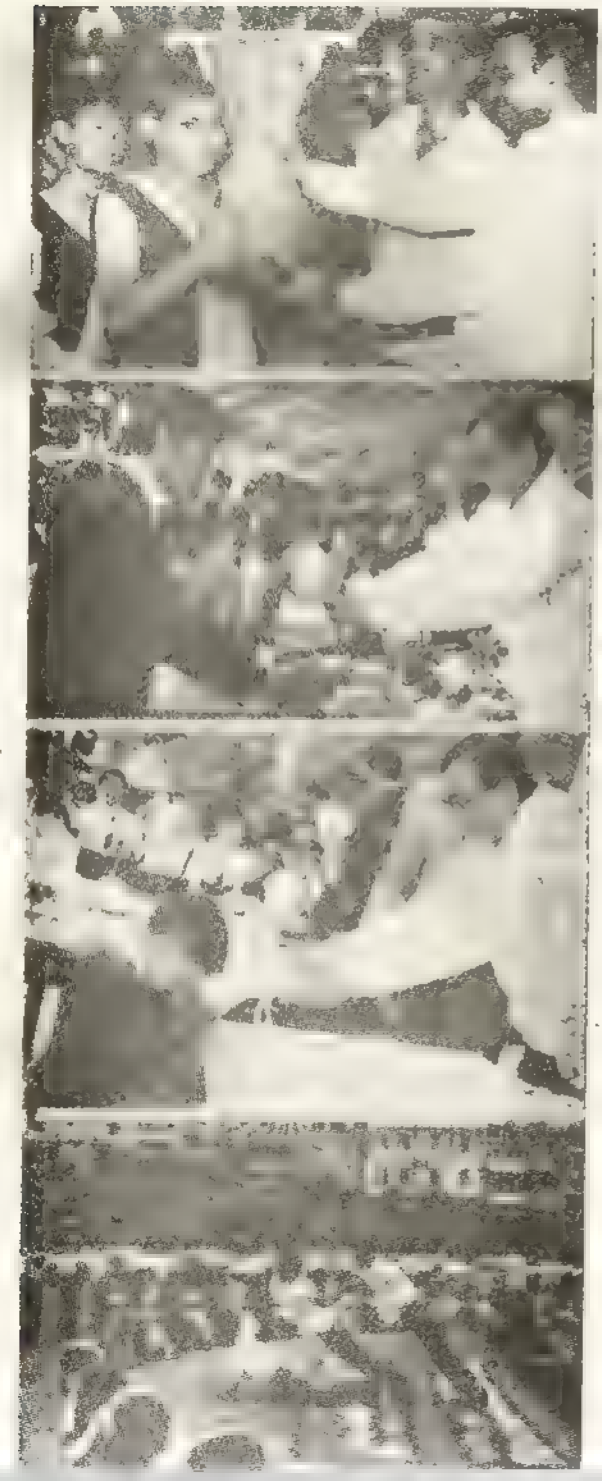
"नकद" क्या नहीं खरीद सकते

ज्योति कुमार शर्मा
कक्षा ग्यारहवीं

हम ऐनक खरीद सकते है। —मगर नजर नहीं
नरम गद्दे खरीद सकते है। —मगर मीठी नीद नहीं
स्वादिष्ट भोजन खरीद सकते है। —मगर भूख नहीं
किताबें खरीद सकते है। —मगर, अकल नहीं
नौकर खरीद सकते है। —मगर दोस्त नहीं
आभूषण खरीद सकते है। —मगर आदत नहीं
कपड़ा खरीद सकते है।—मगर सेहत (सूरत) नहीं
सुन्दरता खरीद सकते है।—मगर मुहब्बत नहीं
स्त्री खरीद सकते है।—मगर चैन नहीं
जमीन खरीद सकते है।—मगर आराम नहीं
किसी का इमान खरीद सकते है।—मगर स्वर्ग नहीं।

Surely you know that in a race all the runners take part in it, but only one of them wins the prize. Run, then, in such a way as to win the prize.

(Good News)
1st Cor. 9:24



S. U. M. I. Eaglets—receiving Mini League Championship R. C. M. M. Trophy 1983 from Sri R. R. Dev, S. D. O., Kalimpong.

Buddha Bahadur receiving the Lytton Dux 1983 from Sri T. Wangchuk, 2nd. Officer, Kalimpong.

A Winner from K. G.

Mass P. T. Display on 15th Aug. 1983

বনসৃজন এবং এর প্রয়োজনীয়তা

দেবাশীষ চাকী
দ্বাদশ শ্রেণী, বিজ্ঞান বিভাগ

হেমন্তের বর্ষার যে মনমাতানো রূপ একদিন আমাদের ভারতের প্রাচীন কবিদের হৃদয় আনন্দ-উচ্ছ্বাসে ভরিয়ে তুলেছিল, আজ তা অলীক দৃষ্টিবিভ্রম বলেই মনে হয়। কেননা সারা পৃথিবী থেকেই অরণ্য সম্পদ দ্রুত লুপ্ত হতে চলেছে। ফলে দ্রুত ছড়িয়ে পড়ছে—অনাবৃষ্টি বা অতিবৃষ্টি, খরা বা বন্যার মূর্তিমান বিভীষিকা। যন্ত্রদানবের সর্বব্যাপী বিষাক্ত নিঃশ্বাস-প্রশ্বাসে বিষিয়ে উঠছে পৃথিবীর বায়ুমন্ডল. অথচ নীলকণ্ঠ যে গাছের দল বাতাসের সমস্ত বিষ ছেঁকে নিয়ে আমাদের জন্য ছড়িয়ে দিতো অমৃতের মতো নিষ্কলুষ হাওয়া, আজ তারা ক্রমশঃ বিদায় নিচ্ছে পৃথিবীর মাটি থেকে। অরণ্যের সঙ্গে আমাদের যে কত নিবিড়তা তা আমরা স্বচ্ছন্দে ভুলেছি। আমরা পরম উদাসীনতায় অরণ্য থেকে মুখ ফিরিয়ে নাগরিক সভ্যতার আচ্ছাদনে আশ্রয় খুঁজেছি। কিন্তু প্রকৃতি বড় নির্মমভাবে সে ভুলের মাশুল দিতে বাধ্য করছে আমাদের। মরুভূমি নিশ্চিন্তভাবে হাত বাড়িয়েছে পাশের শস্য ভূমির দিকে। প্রাকৃতিক সম্পদ বিশেষ করে বনভূমির বা বনসম্পদের যথেচ্ছ ব্যবহার করে প্রাণের আশ্রয় যে জীবনদায়িনী উপাদানগুলির উপর নির্ভরশীল আমরা সেগুলিকেও নিঃস্ব ও রিক্ত করে ফেলছি। তাই বিংশ শতাব্দীর শেষে আমরা এক নতুন দারিদ্রের সম্মুখীন হয়েছি। আজ তাই উর্বর কৃষিক্ষেত্র তার উৎপাদন ক্ষমতা হারিয়ে খাদ্য উৎপাদনকে বিঘ্নিত করছে, বন্যা ও খরার পৌনঃপৌনিকতাও সীমাহীনভাবে বেড়ে চলেছে। খাদ্য থাকলেও জ্বালানীর অভাবে রান্না করার অসুবিধা হচ্ছে। খাদ্যের অভাবে গৃহপালিত পশুদের জীবন আজ বিপর্যস্ত। তাই বর্তমানে আমরা বন সংরক্ষণের উপযোগিতা সম্যকভাবে উপলব্ধি করছি।

বৃক্ষরোপণ কর্মসূচী কেবলমাত্র বর্তমান যুগে রূপায়িত হচ্ছে ভাবলে ভুল হবে। প্রাচীনকালে প্রজাবৎসল দয়ালু রাজা বা জমিদারগণ প্রজাদের সুবিধার জন্য রাস্তার ধারে ধারে ছায়াপ্রদায়ক বৃক্ষরোপণ করতেন। সেই সময়ে যখন যানবাহনের ব্যবস্থার অভাবে মানুষকে হেঁটে দীর্ঘ পথ অতিক্রম করতে হত তখন এই ছায়া প্রদায়ক সকল পথিকদের শীতল ছায়া প্রদান করত।

গাছের সঙ্গে মানুষের সম্পর্ক অতি নিবিড়। গাছ ফল দিয়ে আমাদের পুষ্টি যোগায়, ফুলে আর সবুজ পাতা পরিবেশকে মনোরম করে। গাছ থেকে আমরা যেমন দামী দামী কাঠ পাই, তেমনি জ্বালানি এবং পশুখাদ্যও পাই। তাছাড়া গাছ আমাদের প্রাত্যহিক জীবনে নানা কাজে লাগে। এ দেশের অসংখ্য লোকের জীবন ও জীবিকা অরণ্য-নির্ভর। গাছ মাটিকে সরস রাখে, মাটির উর্বরতা বৃদ্ধি করে, ভূমিক্ষয় রোধ করে। গাছ বৃষ্টিকে আকর্ষণ করে, বাতাসকে বিশুদ্ধ রাখে, বর্ষার সময় সমতলে বন্যা ও পাহাড়ে ধস নামা রোধ করে। অরণ্য হাজার হাজার বন্য পশু-পক্ষীর আবাসস্থল। অরণ্যের মনোহর রূপ যুগ যুগ ধরে মানুষকে দুর্নিবার আকর্ষণ করছে। এছাড়া বেঁচে থাকতে হলে আমাদের সবচেয়ে যে প্রয়োজনীয় জিনিস—অক্সিজেন—তাও আমরা গাছ থেকে পাই। আর পাই পরিত্রাণ বিষাক্ত কার্বন ডাই অক্সাইডের হাত থেকে। কারণ গাছই এই বিষাক্ত গ্যাসকে শোষণ করে খাদ্য তৈরী করে থাকে।

প্রাকৃতিক ভারসাম্য এবং সুস্থ জীবনের প্রয়োজনীয় পরিবেশ রক্ষার জন্য যেখানে অরণ্যের অনুপাত হওয়া উচিৎ শতকরা ৩৩ ভাগ সেখানে পশ্চিমবঙ্গে তার পরিমাণ শতকরা ১৩ ভাগ।

একরের পর একর বনভূমি বিনষ্ট হয়েছে কলকারখানা শহর-গ্রামের আগ্রাসী বিস্তারে তার জনসংখ্যার বিপুল বিস্ফোরণে। জমিহীনদের জমি

প্রদানের জন্যেও বহু বনভূমি বিনষ্ট হয়েছে।

অরণ্যের গুরুত্ব উপলব্ধি করে বর্তমানে "বন মহোৎসব" বা "বৃক্ষরোপণ কর্মসূচীকে" আরও বেশী প্রাধান্য দেওয়া হয়েছে। ভারতের ভূতপূর্ব খাদ্য এবং কৃষি মন্ত্রী শ্রী কে, এম, মুন্সী ১৯৫০ সালে এ কর্মসূচী শুরু করেছিলেন। ইন্দিরা গান্ধীর বিশদফা কর্মসূচীতে "বৃক্ষরোপণ কর্মসূচী" অন্তর্ভুক্ত হয়েছিল। পঞ্চ বার্ষিকী পরিকল্পনাতেও একে গুরুত্ব দেওয়া হয়েছে।

বন সম্পদকে রক্ষা করা আমাদের সকলের করণীয় কর্তব্য। সরাকর নানাভাবে বনসংরক্ষণ কর্মসূচী রূপায়িত করতে চেষ্টা করছেন। সরকারী প্রচেষ্টায় বনভূমি সৃজনের সঙ্গে সঙ্গে সামাজিক জীবনের দৈনন্দিন কাঠের চাহিদা মেটাবার জন্য সমাজ ভিত্তিক বনসৃজনের নতুন প্রকল্প গ্রহণ করা হয়েছে। এই প্রকল্প রূপায়ণে স্থানীয় জনসাধারণের বড় ভূমিকা রয়েছে। এই কর্মসূচীর মাধ্যমে গ্রামের সাধারণ মানুষ স্থানীয় ক্লাব বা সংগঠন, বিদ্যালয়, গ্রাম পঞ্চায়েত নিজ নিজ পতিত জমিতে, খাল ও নদী-নালার ধারে গ্রামের রাস্তার পাশে, কিংবা পল্লীর প্রান্তরে বৃক্ষ রোপণ করে একদিকে যেমন দেশের বনজ সম্পদ বৃদ্ধিতে সহায়তা করতে পারে, তেমনি বাড়তি আর্থিক উপার্জনও করতে পারে। কারণ এভাবে সৃষ্ট বনজ সম্পদ হবে জমির মালিকের ব্যক্তিগত সম্পত্তি যা নিজের প্রয়োজনে ব্যবহার করা ছাড়াও বিক্রিও করা যাবে। এই কাজে জনসাধারণের উদ্যোগকে সার্থক করে তোলার জন্য সরকারের বন বিভাগ গাছের চারা সার ও পরামর্শ দিয়ে নানাভাবে সাহায্য করে থাকেন।

প্রাকৃতিক পরিবেশকে অবক্ষয় ও দূষণ মুক্ত করার সম্ভবত সবচেয়ে সহজ ও কম ব্যয় সাপেক্ষ উপায় হচ্ছে ব্যাপক বৃক্ষ রোপণের মাধ্যমে 'বনভূমি বা বৃক্ষপুঞ্জ সৃষ্টি করা। বিখ্যাত চিন্তাবিদ সুম্যাকারের একটি উক্তি এ বিষয়ে খুবই প্রাসঙ্গিক। বুদ্ধদেবের এক অনুশাসনের উল্লেখ করে তিনি মন্তব্য করেছেন যদি প্রত্যেক সক্ষমদেহী ভারতীয় পর পর পাঁচবছর একটি করে বৃক্ষরোপণ ও তার রক্ষণাবেক্ষণ করেন তাহলে পাঁচ বছরে এ দেশে অন্তত দু'শ কোটি বৃক্ষের এক বিপুল সম্পদ সৃষ্টি হবে। এ কাজের জন্য শুধু উপযুক্ত মানসিকতা ও বৃক্ষরোপণকে বিকল্পহীন সামাজিক কর্তব্য বলে গণ্য করা। তাৎক্ষণিক, উচ্ছ্বাস বা আবেগ তাড়িত না হয়ে বৃক্ষরোপণের প্রচেষ্টাকে কর্মকেন্দ্রিক ও দীর্ঘমেয়াদী করে তুলতে হবে। মনে রাখতে হবে যে এই বিরাট কাজ শুধুমাত্র মুষ্টিমেয় বনকর্মীদের দ্বারা সম্ভব নয়। সমাজের সকলকে এতে সক্রিয় ভূমিকা নিতে হবে। তাহলে সার্থক হয়ে উঠবে সমাজভিত্তিক বনসৃজন প্রকল্প। অরণ্য সম্পদে ভরে উঠবে পৃথিবীর রুক্ষ প্রান্তর, বৃক্ষের আবরণে আচ্ছাদিত হয়ে উঠবে নগ্ন ভূমি, আর বন্ধ্যা মৃত্তিকা হয়ে উঠবে শস্যশ্যামলা।

দাদা-ভাই

সুস্মিত বসু,
দ্বাদশ শ্রেণী, 'বিজ্ঞান বিভাগ'

বেশ বড় ঘর। জিনিসপত্রে ঠাসা। দুই ভাই দীপু আর অপু মেঝেতে শোয়। তাদের বিধবা মা শোয় ওপরে চৌকিতে। ওদের বাবা নেই। সামান্য কিছু টাকাপয়সা জমা আছে তাই ভাঙিয়ে সংসার চলে। অপু ছোট, সাত বছর বয়স। পড়ে ক্লাস থ্রিতে। দীপু বড়। সামনের বার মাধ্যমিক পরীক্ষা দেবে। ভাল ছেলে, পড়াশুনাতেও ভাল। বুদ্ধিও চমৎকার। ওদের সংসারে দীপুই একমাত্র ভরসা। পড়াশুনা করে মানুষ হলে তবেই তাদের সংসারটা সচ্ছল হবে। দীপু তা সব জানে। তাই সবসময়ই নিজের পড়াশুনা নিয়ে থাকে।

সেদিনও সন্ধ্যায় দীপু পড়তে বসেছে। সামনে টিমটিমে হ্যারিকেনের আলো। পাশেই শুয়ে অপু। তার বেশ জ্বর। বেশ মনোযোগ দিয়ে পড়ছিল দীপু। হঠাৎ একটা সামান্য শব্দে চোখ তুলে তাকাতেই দীপুর বুকের রক্ত জল হয়ে গেল। ওরা যেখানে রয়েছে সেখানকার একদিকের দেয়াল ভাঙাচোরা। এক পাশে জল যাওয়ার নালি। সেখান দিয়েই বোধহয় একটা বড় সাপ ঘরে ঢুকেছে। যেখানে অপুর মাথা রয়েছে তার থেকে একটু দূরে ফণা তুলে রয়েছে বিষাক্ত সাপটা। আস্তে আস্তে ফণা দোলাচ্ছে, লম্বা চেরা জিব লক-লক করে বারেবারে বার করছে। যে কোনো মুহূর্তেই ছোবল মারতে পারে অপুকে। অপুর মৃত্যু যেন তার শিয়রেই। দীপু কয়েক মুহূর্ত তাকিয়ে সেদিকে। অপু ওর বড় আদরের ভাই। ভয়ে আতঙ্কে দীপুর দম আটকে আসছে। কিন্তু সাহস হারাল না দীপু। ধৈর্য হারালেও চলবে না। একটু ভুল হলেই সর্বনাশ হয়ে যাবে। দীপু স্থির-ভাবে সাপটার দিকে তাকিয়ে খুব ধীরে প্রায় নিঃশব্দে বারান্দা পেরিয়ে বাইরে এসে দাঁড়াল। এক এক সেকেণ্ড যেন এক এক ঘণ্টা। মা'কেও কিছু বলা যাবে না। আতঙ্কে চিৎকার করে উঠলে কি হবে কিছু বলা যায় না। তাড়াতাড়ি দীপু সামনের নর্দমায় নেমে একটা বড় ব্যাঙ ধরল। তার সারা দেহ তখন নোংরায় মাখামাখি। কোনো শব্দ না করে সে বারান্দায় উঠল। তারপর এক লম্বা দড়ির মাথায় ব্যাঙটার একটা পা শক্ত করে বাঁধল। তারপর জানলা দিয়ে ঘরের ভিতরে উঁকি দিল। সাপের ফণাটা আরও একটু এগিয়ে গেছে কি। শিউরে উঠল সে। আর দেরী নয়। আস্তে করে ব্যাঙটাকে ঘরের মধ্যে ছুঁড়ে দিল। একহাতে দড়িটা ধরে রইল। ব্যাঙটা দু-চারবার লাফালাফি করতেই সাপের দৃষ্টি পড়ল সেদিকে। মনে হল এবার সে মনের মতো শিকার পেয়েছে। দীপু বড় বড় চোখে সব দেখছে। আশঙ্কায় উত্তেজনায় ওর কপালে—ঘাম জমতে শুরু করেছে। সাপটা ব্যাঙের দিকে এগোতেই সেই দড়িতে টান দিল। ব্যাঙটা কিছুটা পিছিয়ে এলে সাপটা আবার এগিয়ে এলো। এইভাবে দীপু সাপটাকে একেবারে উঠানে নিয়ে এলো। তারপর বড় একটা লাঠি দিয়ে সাপটে এক বাড়ি। একেবারে মাঝখানে। মোক্ষম ঘা। এক ঘাতেই বাজিমাৎ। তারপর আরও,.....। এতক্ষণের উত্তেজনা, রাগ সব যেন লাঠির ঘায়ের সঙ্গে আছড়ে পড়তে লাগল সাপটার গায়ে। দীপুর মা শব্দ পেয়ে রান্নাঘর থেকে ছুটে এলেন। দেখে আর বুঝতে বাকি রইল না কিছু। অপুও জেগে গেছে। বড় বড় চোখ মেলে দাদার কাণ্ড দেখছে। দীপু শেষ পর্যন্ত আর পারল না। লাঠিটা ছুঁড়ে দিয়ে এসে মা'র বুকে ঝাঁপিয়ে পড়ল। মা'র চোখে, তখন জল। অপুর চোখে বিস্ময়। আর দীপুর চোখে—আর চোখে, প্রিয় ভাইকে নিশ্চিত মৃত্যুর হাত থেকে বাঁচানোর আনন্দাশ্রু।

মর্ত্য প্রবাসী

কে, সি, সি

জীবনে এতকাজ রয়েছে ছড়ানো যে
বসিয়া ভাবিবার নাহিক অবসর।
জীবনভর শুধু উজারি দিয়ে যাওয়া,—
যেমন মহীরুহ, দিতেছে তরুবর।

চেয়ে যে দেখ চেয়ে, দুকান খুলে শোন!
বিপুল অম্বরে তোমারি আহ্বান,
তোমাকে সবে চায় আকুল অন্তরে;
যে জন করে কাজ সঁপিয়া মন প্রাণ।

দেওয়ার চেয়ে বেশী পাবার আশা নিয়ে
করোনা বঞ্চনা নিজেকে হতাশায়;
পেলে যে অধিকার কেবলি তারি লাগি
জানাও প্রণিপাত সতত বিধাতায়।

এ মহাজীবলোকে শ্রেষ্ঠ জীব তুমি,
করোনা অনুযোগ, আপিল, দরবার।
ভুলায়ে দেয় ওরা পথের দিশা শুধু
বহিয়া আনে বুকে কেবলি হাহাকার।

জীবের কল্যাণে তোমার অধিকার
তুমি যে অর্পিত নিজেকে বিলাতে!
চাওয়ার বিপাকেতে পড়িয়া দিশেহারা,
কি ফল মাথা ঠুকে কঠিন শিলাতে?

যে মহাশক্তির একটি অনুকণা
দীপিছে অন্তরে আলোয় বিভাসি,
নিজেকে চিনে লও নিরখি সে আলোয়
প্রবাসী দুদিনের মর্ত্য নিবাসী।

কাজেরি মাঝে তব আপন পরিচয়
নিহিত নিরবধি সুদূর ধৃত!
পথিক কবে পেল পথের শেষ খুঁজে,
থাকেনা কর্মীর কাজের অন্ত।

জংলী

দেবাশীষ চাকী
দ্বাদশ শ্রেণী, বিজ্ঞান বিভাগ

ড্রয়িং রুম তো নয়, যেন মিউজিয়াম। সোফা-সেট বাঘের চামড়ায় ঢাকা, চেয়ারের হাতল সাপের চামড়ায় মোড়ান। অদূরে আস্ত একটা 'স্টাফড্' গণ্ডারের মাথা; হাঁ-করা ভয়ঙ্কর। দেয়ালে মোষের শিং, হাতির দাঁত, হায়েনার খুলি ইত্যাদি।

তন্ময় হয়ে দেখছিলাম। হঠাৎ ঘরের কোণে চোখ পড়তেই চমক। একটা কুকুরের ছবি। অ্যাল-সেসিয়ান। ছবির গায়ে ফুলের মালা।

গিয়েছি বিখ্যাত শিকারী বি, কে, মুখার্জীর সঙ্গে দেখা করতে। একটা মানুষ খেকো বাঘ আমাদের ডুয়ার্সের রাজাভাতখাওয়া অঞ্চলে উপদ্রব শুরু করেছে। তাই নিয়ে কথাবার্তা।

অ্যাপয়েন্টমেন্ট্ আগে থাকতেই করা ছিল। মিনিট কয়েকের মধ্যে মিঃ মুখার্জী এলেন। কাজের কথা শেষ হতে না হতেই আমি আর কৌতূহল চাপতে পারলাম না। সরাসরি প্রশ্ন করলাম মিঃ মুখার্জীকে, 'যদি কিছু মনে না করেন তো একটা কথা—'

'—বলুন!'

'—ঐ কুকুরটা, মানে ঐ মালা পরানো ছবিটা, মানে'

—আমি আমতা আমতা করি।

বি, কে, মুখার্জী বিনয়ী, সজ্জন। আমার দ্বিধার ভাবটা কাটাবার উদ্দেশ্যেই যেন অতি সহজভাবে বলেন, 'ও তো জংলী। এককালে আমার শিকারের সাথী।'

—কিন্তু ছবিতে ফুলের মালা কেন?

মিঃ মুখার্জী একটু গম্ভীর হলেন এবার। হয় তো বা বিমর্ষও। কিছুক্ষণ দুজনেই চুপচাপ। ঘরের ভেতর যেন অরণ্যের স্তব্ধতা।

মিনিটখানেক পর। নীরবতা ভাঙলেন মিঃ মুখার্জী কয়েক বছর আগেকার ঘটনা। মধ্য প্রদেশের এক জঙ্গলে শিকারে গেছি। অবশ্য শিকার বলতে বড় কিছু নয়, বুনো মোরগ আর শুয়োর-টুয়োর আর কি। শৈলশহর পাঁচমারীতে আমার ক্যাম্প। সাত-সকালে উঠে জীপ নিয়ে বেরিয়ে পড়লাম। সঙ্গে জংলী, কিছু খাবার-দাবার আর একটা বন্দুক। জঙ্গল-মহলে যখন পেঁছুলাম তখন সকাল ন'টা। অবশ্য বেলা বোঝবার জো নেই; সকাল থেকে আকাশে মেঘ। জীপটাকে সুবিধেমত একটা জায়গায় দাঁড় করিয়ে জঙ্গলে ঢুকলাম। না না, এ জঙ্গলে বাঘ-ভাল্লুক গোছের হিংস্র জানোয়ার কিছু নেই, বড় জোর ঐ বুনো শুয়োর। তাই একরকম নিশ্চিন্তেই পথ চলি। জঙ্গলের মাঝখানে ছায়া-ঢাকা একটা জায়গা বেছে নিয়ে জিরোতে বসি। দিব্যি জায়গাটি। গা-ঘেঁষে শাল অরণ্য। আর ঠিক সামনেই সেগুন, মহুয়া ও বাদামের ভিড়। অদূরে কয়েকটা ঝোপঝাড়। ওদের গা-ঘেঁষে ছোট্ট এক পাহাড়ী ঝর্ণা কলকল করতে করতে এগিয়ে যাচ্ছে। জিরোবার অবসরে কখন যে তন্দ্রাচ্ছন্ন হয়েছি, হুঁশ নেই। ঘুম ভাঙল জংলীর চীৎকারে। কিন্তু কোথায় কি! তাকিয়ে দেখি, একটা বুনো মোরগ পর্যন্ত ত্রিসীমানায় নেই। মেজাজটা হঠাৎ খুব তিরিক্ষি হয়ে উঠল। শিকারের নেশায় ক্ষেপে উঠলাম রীতিমত। ব্যাটা অযথাই আমার ঘুম ভাঙিয়েছে। এদিকে তখনও কিন্তু থামেনি সে, অনর্গল চীৎকার করছে। আর থাকতে পারলাম না। মাথায় খুন চাপল। বন্দুকটা তুলে নিয়ে গুলি চালালাম হতভাগাটার মাথা বরাবর। দু' দু'টো গুলি। ওর শেষ হতে এক মিনিটও লাগেনি। .....মরে গেল? মেরেই ফেললাম ওকে? জংলীর দিকে তাকিয়ে আকাশ-পাতাল ভাবছি, এমন সময় হঠাৎ চোখে পড়ে বিরাট এক অজগর আমার ঠিক পেছনেই শাল গাছের ডালে ঝুলছে। মুহূর্তে সমস্ত ব্যাপারটা জলের মতো পরিষ্কার হয়ে গেল।

অজগর আমাকে জড়িয়ে ধরে পিষে মারবে বলে তাক করছিল। জংলী তা অনেক আগেই টের পায়। আর আমি কিনা জংলীকেই..... থাকতে পারলাম না আর। ঐ জনমানবহীন অরণ্যের মধ্যে শিশুর মতো ডুকরে কেঁদে উঠলাম।

শুধালাম, অজগরটাকে মেরেছিলেন ?

মিঃ মুখার্জী বললেন, সে আর এক কাহিনী। পরে একদিন শুনবেন। জংলীর মৃত্যু দিনেও আসতে পারেন, আসছে ১০ই সেপ্টেম্বর। প্রতি বছর এদিনটাতে আমি সব কথা খুলে বলি। ভারমুক্ত হই।

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Printed by A. Mani Pradhan at the Mani Press, Kalimpong. Edited by B. K. Subba and Published by B. S. Simick, Kalimpong.